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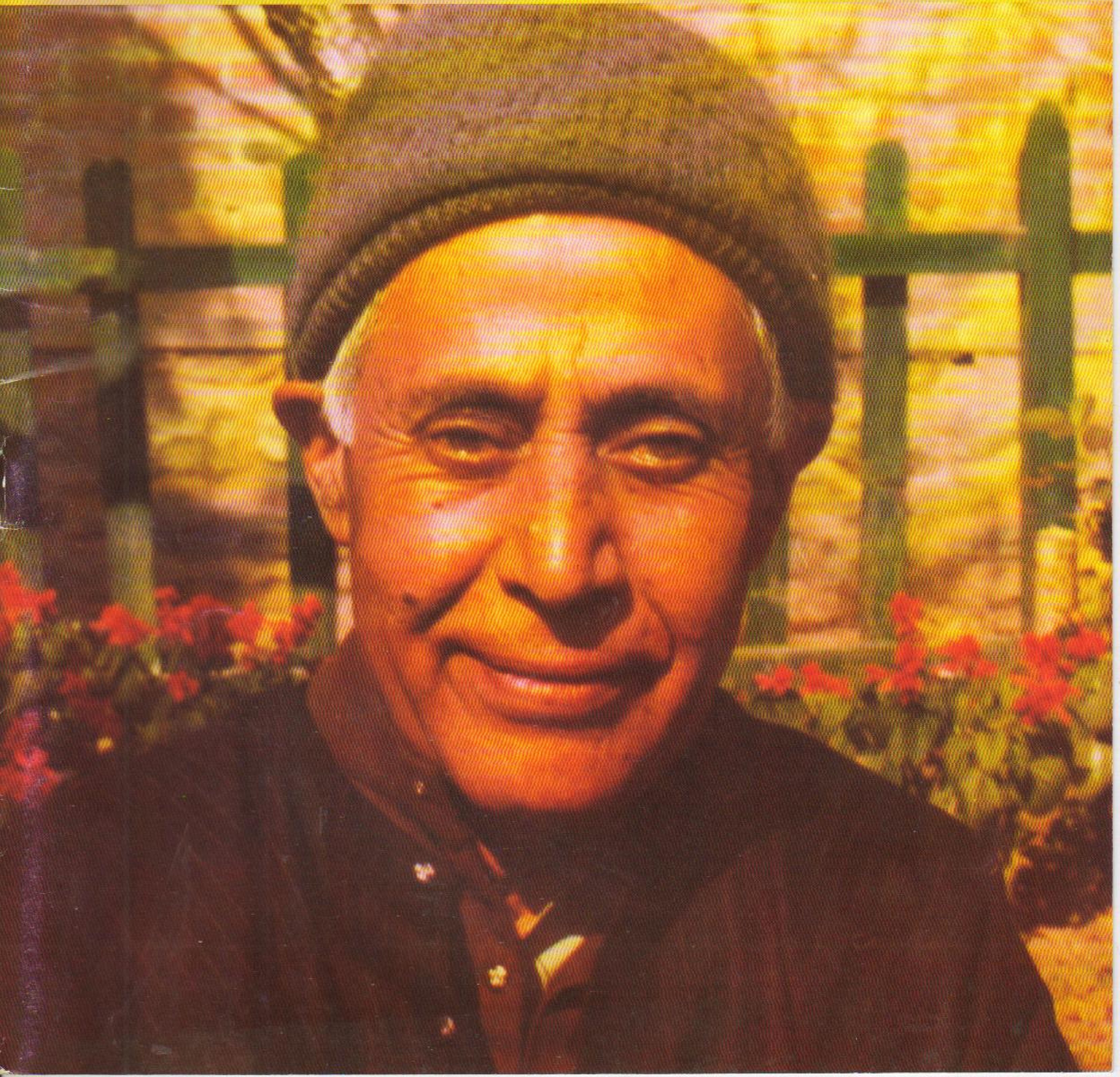

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Annual Mahāyajña

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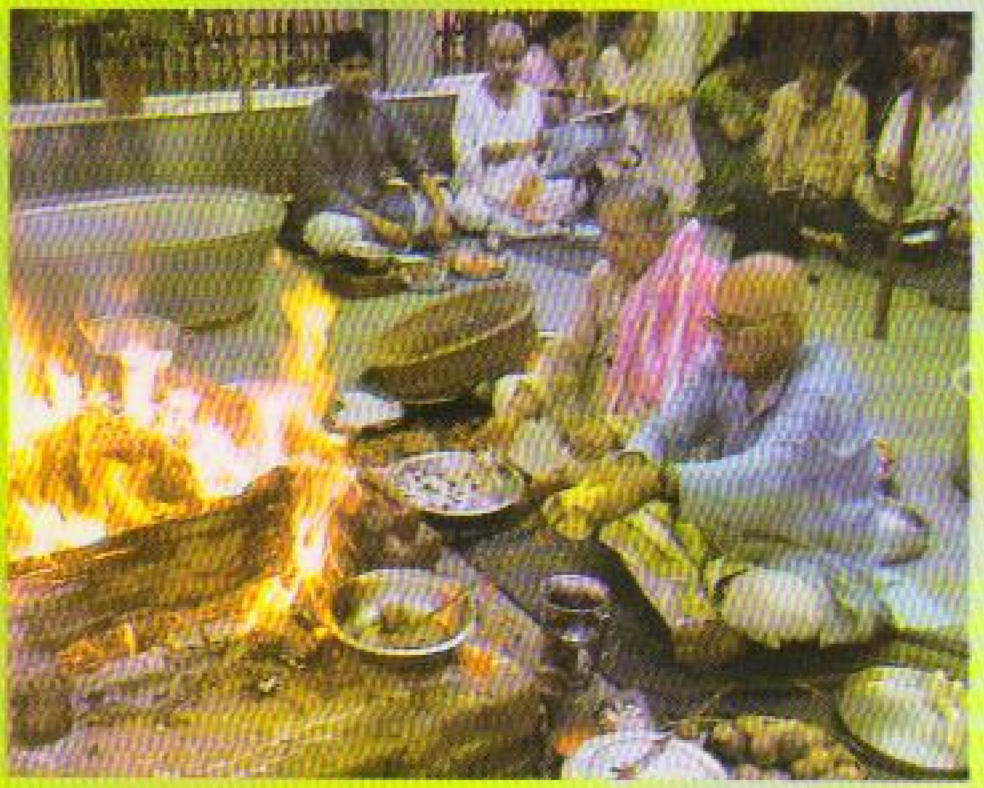

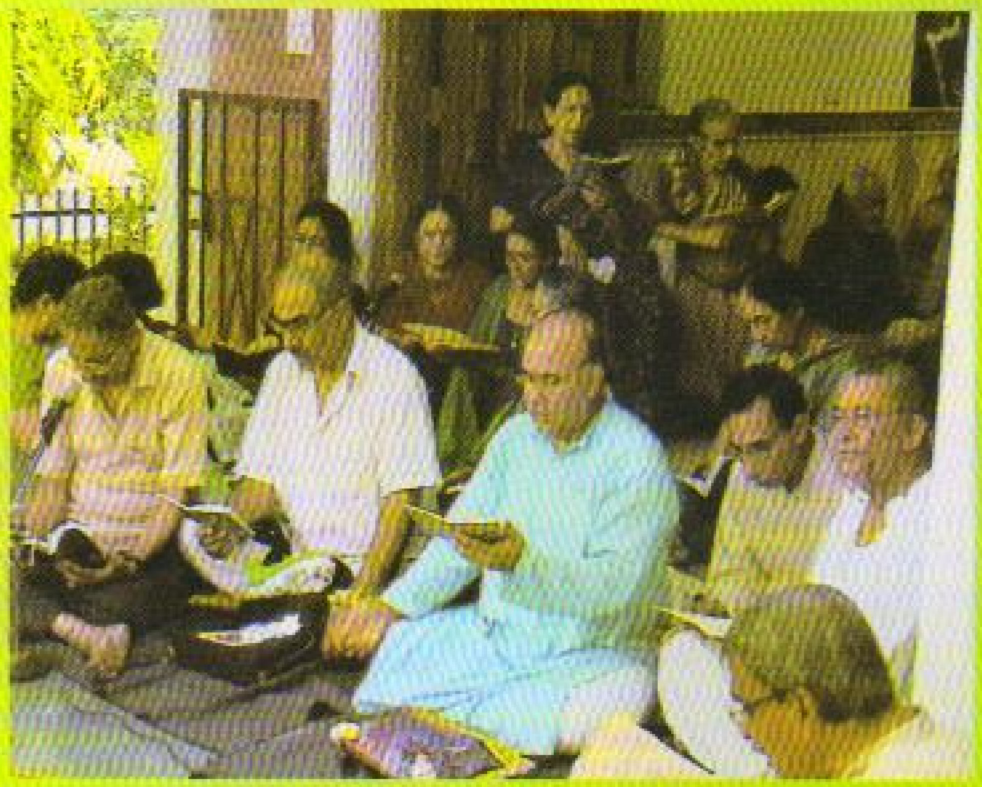

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The views expressed in the articles published herein do not necessarily represent the views of Malini

FROM THE EDITOR

The 18th anniversary of Ishwarswaroop Swami Lakshmanjoo's Mahâsamâdhi was observed with deep devotion by his numerous devotees and followers in the country and abroad. As smoke rose from the sacred fires lit at the annual mahâyajñas performed at the Srinagar, Jammu, Delhi and Mumbai centres of the Ishwar Ashram in India and the Universal Shaiva Fellowship in the US, along with chants of the hymns and mantras recited on the occasion, so did sincere prayers from the devotees' hearts rise to the sky requesting their great master for his continued compassion of guiding them in every moment of their lives. And as the fragrance of the joss sticks and flowers filled the air, so did the aura of his divine presence fill their minds and souls with its divine glow eighteen years after his departure from his physical body. The occasion was also marked by the need felt at Ishwar Ashram Trust of its engagement with greater dedication and a more intense resolve in spreading the philosophy of Kashmir Shaivism of which Swamiji was the greatest representative in modern times.

It was Ishwarswaroop Swami Lakshmanjoo's firm belief, as we all know, that non-dual Shaivism of Kashmir has all the potential to bring about a spiritual transformation in the fragmented and strife-torn world of today and create a new form of society based on the Trika vision of the unity of identity between man, God and the world. It is a vision that integrates transcendence and immanence and conceives the ultimate reality as one undifferentiated and indivisible consciousness that pulsates and throbs in every atom and is the ground and essence of everything. There is nothing that exists outside consciousness which though one also appears in the form of diversity, the phenomenal world and all its entities being but its manifestations. It is this one pure consciousness that unfolds itself, the Shaiva philosophers hold, through the thirty-six categories of existence from Paramshiva to Prithvi as the cosmos. And the cosmos is nothing out there but within consciousness. The sun rises, the moon shines, the galaxies shimmer, forms appear and disappear and even time and space dance within the immensity of consciousness. It transcends all and yet includes all. In fact, it is the All. This experience of non-duality, of realizing that individual consciousness is not different from the consciousness that envelops the whole cosmos is what constitutes spiritual transformation. Awareness of this identity, this essential oneness can release the individual from the bonds of finitude, with his consciousness expanding to the extent that it includes the entire world and touches infinity. This is what Kashmir Shaivism means by liberation, this sense of identity with Shiva or cosmic consciousness. Kashmir Shaivism thus makes us feel one with the world instead of isolated and alienated individuals. Perhaps that is why Swamiji regarded it as a universal philosophy and made its universalization his core concern.

Isn't it for us now to pay tribute to his hallowed memory by trying to work towards implementation of this spiritual agenda set by him?

Jai Gurudev!

संपादक की ओर से

ईश्वरस्वरूप स्वामी लक्ष्मणजू की महासमाधि की अठारहवीं पुण्य–तिथि देश में और देश के बाहर उनके असंख्य अनुयायियों और भक्तों द्वारा गहरी श्रद्धा के साथ मनाई गई। इस अवसर पर ईश्वर आश्रम के श्रीनगर, जम्मू, दिल्ली और मुंबई केंद्रों तथा यूनिवर्सल शैव फेलोशिप, अमेरिका के केलिफोर्निया स्थित केंद्र में वार्षिक महायज्ञों का यथापूर्व आयोजन हुआ। प्रज्वलित पवित्र यज्ञाग्नि से उठ रहे धुँए और मंत्रोच्चार की ध्वनि की भाँति ही स्वामीजी के अनुयायियों के ह्रदय से निकली प्रार्थनाओं के स्वर भी आकाश की ओर उठे। इन प्रार्थनाओं में यह अनुरोध निहित था कि वे जीवन में प्रतिपल उनका मार्गदर्शन करने की अपनी अनुकंपा को बनाए रखें। और जिस प्रकार अगरबत्तियाँ और पूजा के फूलों की सुगंध हवा में भर गई उसी प्रकार स्वामीजी की दिव्य उपस्थिति का प्रभामंडल भी भक्तजनों के मन–प्राणों को आलोकित कर गया। इस अवसर पर यह भी अनुभव किया गया कि ईश्वर आश्रम को कश्मीर शैवदर्शन के प्रसार के कार्य में और भी अधिक तन्मयता और दृढ़ संकल्प के साथ जुट जाना चाहिए जिसके कि स्वामीजी वर्तमान समय में सबसे महान प्रतिनिधि थे।

ईश्वरस्वरूप स्वामी लक्ष्मणजू का यह दृढ़ विश्वास था कि शैव अद्वयवाद में आज के संघर्षग्रस्त और विभाजित विश्व में आध्यात्मिक परिवर्तन लाने और एक नये समाज के निर्माण की सभी संभावनाएं अंतर्निहित हैं। उनके विचार से त्रिक–दृष्टि के आधार पर ही मनुष्य, ईश्वर और विश्व के बीच एकात्मकता के संबंध की स्थापना की जा सकती है। यह दृष्टि परम तत्त्व को एक ऐसे अभेद–अखंड चैतन्य के रूप में परिकल्पित करती है जो अणु–अणु में स्पंदित है और हर वस्तु का सार–सत्त्व और आधार–भूमि है। इस चैतन्य के बाहर किसी का भी अस्तित्व नहीं और एक होते हुए भी यह विश्व की विविध सत्ताओं के रूप में दृश्यमान है। यही अखण्ड और शुद्ध चैतन्य परमशिव से पृथ्वी तक 36 तत्त्वों के रूप में अपने आप को प्रकट करता है। यह विश्व–ब्रह्मांड कहीं बाहर नहीं चैतन्य में ही स्थित है–ऐसा शैवदाशनिकों का मत है। इसकी असीमता के भीतर ही सूर्य उदित होता है, चाँद चमकता है, नीहारिकाएं टिमटिमाती हैं, रूपाकार आभासित और विलुप्त होते हैं, यहाँ तक कि देश काल तक नृत्य करते हैं। यह सबसे अतीत है और सबको अपने में समाविष्ट करता है। वास्तव में यही सब कुछ है। अद्वैत का यह अनुभव, यह बोध कि व्यक्ति–चैतन्य उस चैतन्य से भिन्न नहीं है जो विश्व–ब्रह्मांड को व्याप्त किए है–इसे ही आध्यात्मिक रूपांतरण कहा जा सकता है। एकात्मकता की यह अनिवार्य भावना ही व्यक्ति को सीमाबद्ध होने की स्थिति से मुक्त कर सकती है–एक ऐसी स्थिति जिसमें उसेक स्व का इतना विस्तार होता है उसमें संपूर्ण विश्व समा जाता है और वह असीमता का स्पर्श करता है। शिव से विश्व–चैतन्य से यह तादात्म्य–भाव–मोक्ष से कश्मीर शैव दर्शन का यही तात्पर्य है। इस प्रकार यह दर्शन हममें अलग–थलग और एक दूसरे से अजनबी व्यक्ति होने के अनुभव के स्थान पर विश्व से एक होने का भाव जगाता है। संभवतः इसीलिए स्वामीजी इसे एक सार्वभौम आध्यात्मिक दर्शन मानते थे और इसे विश्वव्यापी बनाने को अपना प्रमुख सरोकार।

क्या अब हमारा यह दायित्व नहीं कि उनकी पुण्य स्मृति को अपनी श्रद्धा अर्पित करने के लिए उनके द्वारा निर्धारित इस कार्य को साकार रूप देने के लिए प्रयत्न करें?

जय गुरुदेव!

Śiva Sūtras

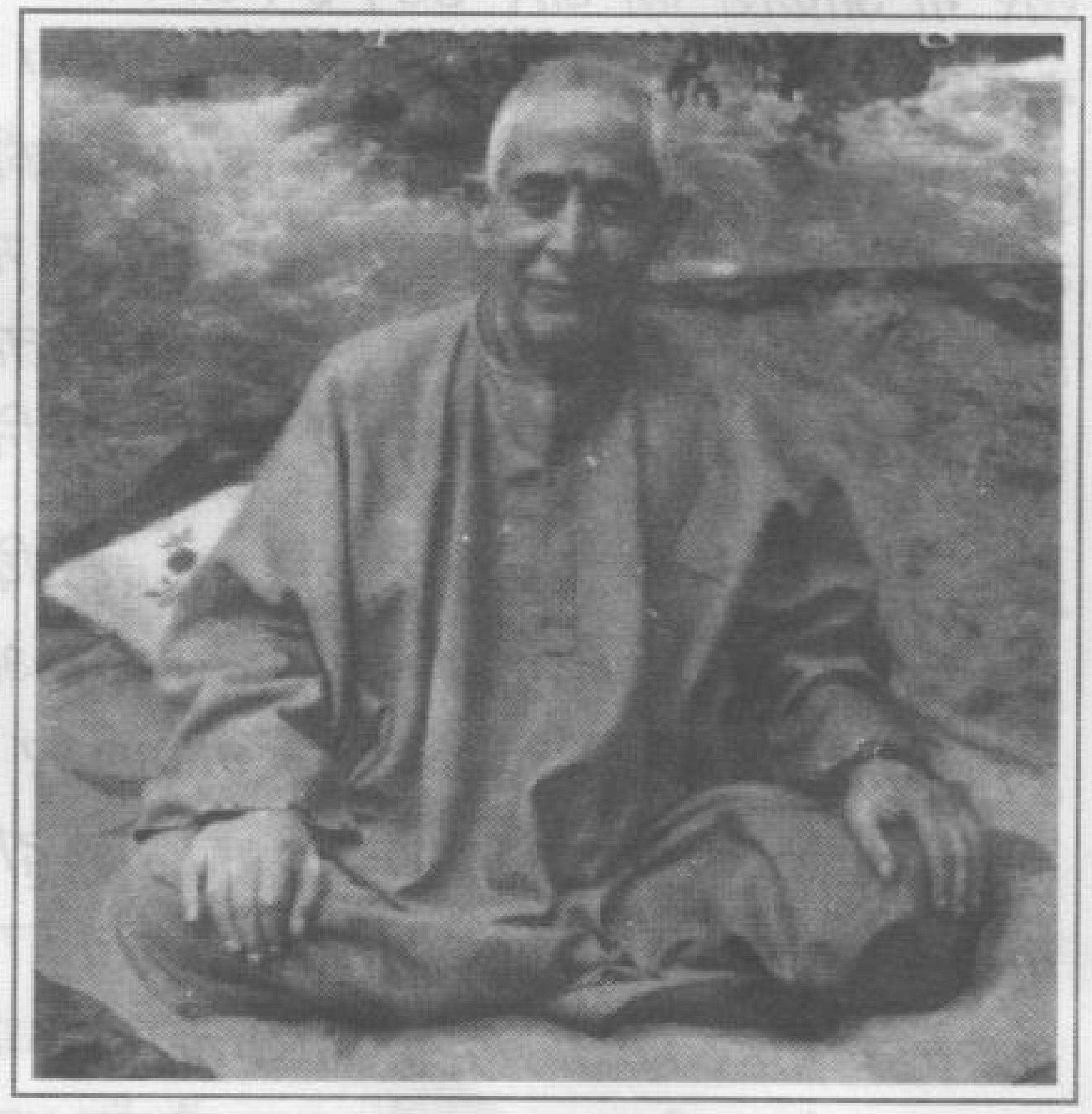
with commentary by

ISHWARSWAROOP
SWAMI LAKSHMANJOO

Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfold their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

Third Awakening

Sūtras 3.26 - 3.35



3.26

śarīravṛttirvratam //

His virtuous behavior is the maintenance of his body.

What is virtuous behavior? For ordinary beings, virtuous behavior may involve special ways of acting and being. For example, there is the special behavior that some people observe during the eclipse of the moon. These people fast and perform special ceremonies during the eclipse and continue these special actions until the eclipse has ended. For these people acting in this way during an eclipse is a virtuous act.

But for such a yogī, behaving virtuously is just to remain in his body as it is. For him, virtuous behavior involves getting up from bed at four o'clock in the morning, going to the bathroom, taking bed tea, going for a walk, having lunch, gardening, taking a nap, cleaning up his living quarters and so on. Other than these ordinary daily actions, there is no need for him to adopt any other virtuous behavior. So routine talk, taking tea, going for a walk, going to the cinema; these assorted actions comprise the virtuous behavior he adopts for the remaining period of his life.

This is what this sūtra says. For such a yogī, who is just like Śiva, which means whose I-consciousness is just like Śiva consciousness, existing in his physical frame is his virtuous behavior. Therefore, just to exist in his body is a virtuous act. This is because while he remains in his body, he is intent only on performing the supreme worship of Lord Śiva in each and every action of his life—while eating, while drinking, while talking, while taking tea, while eating lunch, and so forth. Although everyone around him experiences that he is acting just like an ordinary human being, he is not, he is somewhere else.

About this, the *Svacchanda Tantra* says:

> Whenever a fire is kindled on the ground, where are the flames seen? The flames are seen in the sky. In the same way, although this yogi's body is existing in the inferior field of individuality, this yogi is actually established in God-consciousness. *(Svacchanda Tantra* 4.389)

The yogī is established in that God–consciousness, just like a flame in the fire. Although he is residing in the inferior states of waking, dreaming, and deep sleep, he has already attained entry into *Śiva*. And yet because his actions are just like ours, you must not think he is not fully aware of his God-consciousness and therefore he is just like us. Even if he does all the same things we do, he is somewhere else; he is above. There are no other virtuous actions for him to adopt except to remain in this physical frame and perform actions.

It is said in the *Trika Śāstra:*

> The one who is always stamped by the various poses associated with the body, such as taking tea, going to bed. resting, talking, joking, having lunch, walking and resting, is the real holder of all the postures *(mudras)* of yoga. All other yogis, who are not like him, only hold a bundle of bones.

The yogī's body has no flesh, no bones. You must not think that he is in a body with flesh and bones. Being one with God-consciousness, he is supreme.

The energies of Lord Śiva are classified in three ways: the supreme class of energies, the medium class of energies, and the inferior class of energies. The inferior class of energies, known as *ghoratarī* energies, are determined to cause an individual to enter into the depths of the darkness of ignorance. The medium class of energies, known as *ghorā* energies, cause one to stand still. These energies will not allow the individual to enter into the state of God-consciousness. The supreme class of energies are known as *aghora* energies. In the next verse from the *Kulapañcāśikā Śāstra,* the *aghorā* class of energies are clarified and explained.

> The supreme *aghorā* energies of God-consciousness always em-brace that yogī who lives in such a way that he remains abso-lutely unknown as a yogī. They carry him to God-consciousness, where he is forever established. This is the secret of rising be-cause this state of God-consciousness has come forth from a secret point and he is residing in a secret way of life. That yogī, on the other hand, who is known to everyone as an elevated yogī, is not embraced by these *aghorā* energies. They shun him and con-sequently, he is carried away from God consciousness.

In talking about the yogī who is hidden and embraced by the supreme energies of Lord Śiva, everyone says that because he walks and talks just as they do and seems to be an enjoyer of sensual pleasures, he is an ordinary person. It is worthwhile, therefore, for a yogī to behave in such a way that he is not known as a yogī by the outside world. He must keep it a secret and not publicize it. He must be known to the world as an ordinary person. As long as be does not publicize his spiritual state, he is there. Otherwise, he is carried away from God-consciousness This is the secret of rising.

Even the disciple must not know the depth of his master's realization. The master must also hide his power of spirituality from the disciple. He must absolutely conceal his spirituality within his nature and not expose it to anyone. The disciple must possess and maintain blind faith. This is the manner of the *Śiva Sūtras.*

For this kind of yogī,

26. *Prārabdha karma* is *karma* that has brought your body into being and is based on the actions of your past lives.

3.27

kathā japaḥ //

Ordinary talk of life is the recitation of mantra.

He recites mantra when he laughs with you, when he embraces you and talks to you, when he goes with you to the theater. All of this is, for him, the real recitation *(japaḥ)* of mantra. So, for him, the ordinary talk of daily life is recitation of mantra because,

> In talking, he experiences and is aware of his fullness of I-con-sciousness of God.[27] *(Svacchanda Tantra)*

This is explained in *Svacchanda Tantra* in this way:

> He is always merged in that supreme I-consciousness of God.

> It is also said in the *Kālikākrama Śāstra:*

> For him, who is one with that supreme cognitive state of the Lord, that supreme energy is awareness *(vimarśa)* and it is filled and shining with all knowledge.

It is explained in the *Śri Kalikākrama* that the daily conversations of the yogī, who is established in that unartificial awareness (*vimarśaḥ*), which is self-generated and spontaneous, become the recitation *(japaḥ) of* the real mantra of the self.

It also said in the *Vijñānabhairava Tantra:*

> Establishing the state of awareness in the state of God consciousness repeatedly without break or pause is real recitation of mantra. From this recitation which is full of universal "I", real "P consciousness automatically flows forth. *(Vijñānabhairava Tantra* 145)

Again, it is said,

> By going out he utters *"sa,"* by coming in he utters *"ha,"* in this way he recites the mantra *hamsa,* repeating *so'haṁ, so'haṁ, so'haṁ* day and night. This sacred recitation is always existing for him. *(Vijñānabhairava Tantra,* 155)

And again, it is said in the *Vijñānabhairava Tantra:*

> He recites this mantra with breath twenty-one thousand six hundred times in a day and a night. This recitation, which is of that supreme energy of God-consciousness, is very easy for those who are aware and very difficult for those who are not. (*Vijñānabhairava Tantra,* 156)

The daily routine of the yogī who is immersed in this kind of automatic recitation *(ajapāgāyatrī)* is as follows:

3.28

dānamātmajñānam //

His only purpose for *remaining in his body is to impart his knowledge to others.*

During the remainder of his life, his reason for living is giving his real knowledge of God-consciousness to others. This is the meaning of this sūtra.

The Sanskrit word *dāna* found in the sūtra has many meanings. Whatever this yogī, who has become one with God-consciousness, experiences, which means whatever he sees in his own self, that is *dāna* for him. The word *dāna* can also mean that which gives him fullness of consciousness. Moreover, *dāna* can mean that which destroys the differentiated perception of the universe. *Dāna* can also be referring to that which remains when illusion ends. And, it is that state where the nature of his God-

27. In this verse from the *Svacchanda Tantra,* it is the "I-consciousness of God," not individual "I-consciousness," that is referred to. Therefore, we cannot call it "I-consciousness" because "I-consciousness" can also be individual consciousness. It is not individual "I-consciousness"; it is "I God-conscious-ness."

consciousness is completely protected. This is how he acts during the remainder of his life.

The definitions of *dāna* given above are in reference to his own person. There is another meaning of *dāna*. In this case, *dāna* is explained in reference to another and it means "whatever is given to another." So, those who are his devoted disciples get the knowledge of the self from him. This same thing is said in some tantras.

Those yogic heroes who are established in the *Kula* system re-veal the reality of God-consciousness to others by merely looking *(darśana)* or touching. By this revelation, all of their disciples cross over to the other side of the bondage *(saṁsāra)* of repeated births and deaths and are liberated.

In fact, only that person who has become just like Śiva,[28] being always busy in his daily routine with internal recitation *(ajapā)* and ruling his own wheel of energies, can be helpful in illuminating others. He explains this in the next sūtra:

3.29

yo'vipastho jñāhetuśca //

The one who rules the wheel of energies becomes the cause of inserting knowledge in others.

The master who has established sovereignty over the wheel of energies *(śakticakra)* is not played by these energies but is instead the player. The wheel of energies is classified in two segments; the energies pertaining to cognition *(jñānendriyas)*, and the energies pertaining to action *(karmendriyas)*. This master is the player of both these kind of energies. They do not play with him as they do with us. Whatever our sensual energies ask for or demand, we are bound to obey them. But he is not like that. He maintains dominion over these energies and so he becomes the cause of inserting real knowledge into others. This is the meaning of this sūtra.

Those who are ignorant are protected in their own way by this wheel of energies. These *śakti cakras* protect these ignorant souls by providing them with taste, with form, with touch, with smell, and with whatever else they need. This so-called protection is not really protection because it provides them with these sensual pleasures.

In sūtra 19 of this Third Awakening of the *Śiva Sūtras*, these energies are said to be the mothers of these ignorant people. In that sūtra, these energies are called *māheśvaryādi śakticakram*, which means those energies, *māheśvarī, khecarī, gocarī, dikcarī, bhūcarī.* etc., concerned with the organic field.

To say that a master has sovereignty over these energies is to say he is not played by them. On the contrary, he is the player and he becomes the cause of inserting knowledge into others.

In the present sūtra, the Sanskrit word *jñā* means the energy of knowledge *(jñānaśakti)*. For those who are his disciples, this master becomes the source of knowledge and by the energy of that knowledge, he becomes successful in inserting knowledge into his disciples.

The person who is influenced by the wheel of energies, which means who is dependent on his senses, is not able to protect himself, so how could he possibly protect others? He is constrained to follow the demand of his senses, so how could he possibly elevate others? He could not. It is impossible.

In this sūtra, you will also find the Sanskrit word *yo* which is derived from the Sanskrit pronoun *yat* (who). In Sanskrit, whenever *yat* is found,

28. As we've seen above in sūtra 25, this yogī is not one with Śiva: he is "just like Śiva." He will become one with Śiva immediately upon leaving his physical body.

then the pronoun *tat* must also be added to complete the sentence. Therefore, *Yo'yam avipasthaḥ*, "the one who governs this wheel of energies" . . . *sa*, "that master" . . . *jñānaprabodhanahetu*, "becomes the cause of inserting knowledge into others." So it is well said in sūtra 28 of this Third Awakening, *dānamātmajñānam*, "he gives knowledge of the self to others."

Some commentators explain this sūtra in another way. They say this sūtra must be explained according to the words and letters as follows. Take the first word *yo'vipastho*. Because of the *yo* sound in *yogīndra*, *yo* indicates *yogīndra*, the foremost *yogī*. *Vi* indicates *vijñānam* "knowledge," *pa* indicates "state," *stha* refers to "the one who is established in that state." Now the last word *jñāhetuśca*. *Jña* means "who knows that." *He* indicates *heyaḥ*, "what is to be abandoned." *Tu* indicates *tucchatā*, that which is abandoned is differentiated perception." And the *visargaḥ (ḥ)* refers to *visarga śaktiḥ*, creative energy. The word *ca* does not mean "and" here but rather indicates "one who does this."

So with this in mind, this meaning now emerges from this sūtra:

That *yogīndra* who *(vimarśa śaktyā)*, by the energy of his awareness *(svarūpātmavijñānapadasthaḥ)* is established in his own nature of God-consciousness becomes the knower and the doer. He can perceive and differentiate what is to be achieved and what is to be discarded and he does not own that which is to be discarded.

We, however, do not accept this explanation. So, if we do not accept this explanation then why include it? From my point of view, *Kṣemarja* should not have included it. After all, if one begins including incorrect explanations then they could be introduced for every sūtra. I am only including it because it is part of *Kṣemarāja's* commentary.

3.30

svaśaktipracayo'sya viśvam //

For him, this universe is the embodiment of his collective energies

For such a master, this universe is the collection of his own energies. He perceives that this universe is the embodiment of, and not separate from, his innumerable collective energies. So just as that master is said to be just like Śiva, this whole universe is his own collective energy. And by saying this whole universe is nothing but Śiva's energy, so then, in the same way, this universe is not only the collection of Śiva's energies but also for the yogī, because he is one with that God-consciousness, this universe is the collection and expansion of his ener-gies. It is said in *Mṛtyujitabhaṭṭāraka:*

> This Lord Śiva is filled with knowledge and that knowledge is the innumerable[29] knowledge found in the universe. Real knowledge is universal knowledge. The knowledge that frees you from the limited knowledge of the universe is called *netra*. By holding and possessing only one class of this limitless universe of knowledge, and by not possessing universal knowledge, you are bound with limitation. When your master reveals the universal truth to you, then you emerge from limitation and the whole universe becomes your possession. To possess the whole universe as your own self is real knowledge and that is *netra* and that is liberation. *(Netra Tantra* 9.12)

If you pick only one class of knowledge out of this universe and hold and possess only that one class, that is ignorance. But if you possess this whole universe as your own self, then you are liberated. This is what is meant by this verse of the *Netra Tantra*.

29. This knowledge is said to be innumerable because it is the endlessly divisible knowledge of the particular. It is knowledge of a tree, a rock, a person, a second person, a third person, etc.

It is also said in the *Kālikākrama:*

> This knowledge is found everywhere, inside and outside, because without knowledge, an object cannot exist. This entire universe is, therefore, filled with that knowledge. And that knowledge, which may be objective knowledge is, in fact, knowledge of God-consciousness.

No one has ever perceived an object without that knowledge. That knowledge, which is the real knowledge of God-consciousness, has taken the form of the object. Objective knowledge is not separate from that knowledge of God-consciousness. It is by that knowledge of God-consciousness that this knowledge of objects takes place.

If you think that in practicing yoga, God-consciousness is to be possessed and that which is other than God-consciousness is to be discarded, that is not the proper understanding. The correct understanding is that you must unite these two together. God-consciousness must he united with objective consciousness and objective consciousness must be united with God-consciousness. This reality of knowledge, this reality of God-consciousness, is established in the objective world because through medi-tation all these objects are found as one with God-consciousness. As long as you meditate upon and are aware that this objective world is not separate from God-consciousness, it will be just like God-consciousness. And so, you will not find any difference be-tween God-consciousness and objective consciousness.

When you simultaneously possess this kind of knowledge, then knowledge and the known will be not separated. Known will become knowledge and knowledge will become known. *(Krama Stotra)*

Not only is this universe the expansion of his energies in the created sphere of the world, but it is also the expansion of his energies in impressions and in the void state *(laya).*

3.31

sthitilayau //

This universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.

Not only is this universe the expansion of his energy in its creation, it is also the expansion of his energy in the impressions of the objective world left in your mind *(sthiti)* and in the void state where these impressions are absorbed *(laya).*

When this objective world is shining vividly in your sphere of organs, that is the state of creation *(srsti daśā).* But it is not only in the state of creation that this universe is one with his real energies of God-consciousness. This universe is also one with his energies when only impressions of this objective world remain *(sthitidaśā)* or when these impressions melt in voidness *(layadaśā) at* the time of death or deep sleep, or when one is rendered unconscious. When only impressions remain, in those impressions you will find God-consciousness prevailing. And in the state of dissolution when there is no impression, when the impression is dissolved in voidness, pure God-consciousness prevails. God-consciousness is never in any way absent from being.

Initially, this universe is revealed to you by the energy of action. And after this universe shines before you, the knowl-edge of the universe remains for some time as an impression in your objective consciousness. That is what is meant by the word *sthiti.*

Then the impression of this universe in your objective consciousness also melts away and all that is left is the void state where there is nothing. That is what is meant by the word *layah.* And this state where there is nothing is also held in consciousness.

For such an elevated soul, these two states are only the expansion of His energies and nothing else. For him, this objective world may be created in his sensual world, or it may be stored in his impressions, or it may be taken away from his impressions; but this threefold world is nothing more than the expansion of his God-consciousness everywhere. Otherwise, if this threefold world was not existing in his God-consciousness, then the impressions would not arise from that nothingness and from those impressions, this objective world would not arise. For example, when you go to sleep and enter the dreaming state and after dreaming, you enter the dreamless state and after some time you wake up, throughout all of these states God consciousness is existing. If God-consciousness were not existing throughout, then how would you be able to travel from one state to the next, from the dreaming state to the state of deep sleep, and from the state of deep sleep to the waking state? Between each of these states, there is a gap, a point where one state has ceased to exist and the next state has yet to begin. When you direct your consciousness from waking state to the dreaming state and from the dreaming state to the dreamless state, there is a point, a gap, when your consciousness, having left one world, has not yet entered the next world. How could you travel through that gap if God-consciousness did not exist in that gap? So God-consciousness must exist throughout. It is why the commentator Kṣemarāja says, "there would be disconnection of your consciousness."

As an example, consider that I am staying with you and before going to bed, I give you some money to keep for me. I then go to bed and enter the dreaming state and after that, I enter the state of dreamless sleep and after that, I wake up and again enter the waking state. And after waking, I ask you for the money I gave you to keep for me. If God-consciousness did not persist in every moment, did not travel throughout all three states, then the continuity of memory would not be possible and I would not remember to ask you for the money or even that I had given you this money to hold for me. It is God-consciousness existing in all states that maintains the continuity of awareness and memory.

It is said in the *Śrī Kālikākrama:*

> That which exists, that which does not exist; this differentiation of existence and nonexistence and their connection [is only maintained by God-consciousness].
>
> This whole universe is absolutely pure, without any support, and one with the knowledge of the consciousness of self. If that consciousness of self is revealed and perceived, then at that very moment, he is without a doubt liberated in this very life. *(Kālikākrama Śāstra)*

The previous sūtras state that this whole universe is the expansion of his own glory, not only in creation *(sṛṣṭi)*, but also in protection *(sthiti)* and destruction *(saṁhāra)*. But now the question can be asked, "If this yogī feels that the universe, in creation, in protection, and in destruction, is the expansion of his own nature, then would not his nature be changeable? It would definitely change. In creation it would be one way, in protection another way, and in destruction another way. Therefore, as his original state of being would occasionally change, the essential nature of the self would not remain unchangeable. The next sūtra answers this question.

3.32

tatpravṛtāvapyanirāsaḥ saṁvettṛbhāvāt //

Although he is determined in creating, protecting, and destroying the universe, even then he is not separated from the real state of his subjectivity.

Although he creates, protects and destroys this

universe, for him the reality of the self remains the same in creation, protection and destruction. This yogī is never separated from the state of the knower, which is that state where he holds the bliss of *turya (camatkāra)*. This subjectivity is the real state of being of the knower. In these threefold actions of creation, protection, and destruction, he is always one with that state.

If in these actions, he was separated from the reality of the self, then the state of creation, the state of protection and the state of destruction would not exist. The existence of these three states comes from the power of the reality of the knower.

It is said in the *Kālikākrama Śāstra:*

> Although the expansion of ignorance is destroyed, the being of the self is never destroyed because that self is beyond creation and destruction. There is no creation and there is no destruction of that self. Therefore, if that being is one with this universe, then in reality, nothing is destroyed.
>
> It is imagined that ignorance is created and ignorance is destroyed but ignorance itself cannot exist without the knowledge of truth. So ignorance cannot be created or destroyed because it is one with the real nature of the self. When it is the nature of the self that it is never destroyed, then how can it be destroyed in creation, protection and destruction? *(Kālikākrama Śastra)*

This is written in *Spanda:*

> In the two states which are termed "doer" and "done," the aspect known as done is destroyed while the aspect known as doer always remains and can never be destroyed.
>
> Only that force, which is the effort to create that which is to be done, is destroyed. But when that force is destroyed, ignorant people cry, saying, "we too are also destroyed." *(Spanda Kārikā* 1.14–15)

For example, a young woman gives birth. That baby is the outcome of your effort towards objectivity. If that baby is destroyed, why should that woman say that she is destroyed? She is never destroyed. But at that time, ignorant people think that they are also destroyed.

In the absence of the other agency, you can't say the introverted state is destroyed. If in the state of ignorance you are not aware of your reality of self, you cannot say that the self is destroyed. It is not destroyed but, because you are not aware of it, you remain away from it. *(Spanda Kārikā* 1.16)

For such a yogi:

3.33

sukhaduḥkhayorbahirmananam //

He experiences his joy and his sadness just like an object, with "this-consciousness" separate from his being.

Such a yogi experiences the state of pleasure *(sukha)* and pain *(duḥkha)* with "this-consciousness," not "I-consciousness." For example, he does not experience joy thinking "I am joyous" and sadness thinking "I am sad." Rather, he experiences "this is sadness" and "this is joy," just as an ordinary person experiences external objects in his daily life. He experiences "this-consciousness" not "I-consciousness," thinking "this is a pot" or "this is a bottle." So, this yogī experiences his joy and sadness just like an object, separate from his being.

For this yogī, these two states of pleasure and pain, though touched by the known, are without the touch of the knower. He experiences his pleasure and pain just like other objects such as stoves or pots. He experiences pleasure and pain with "this-consciousness." He does not experience pleasure and pain like

ignorant people do, by putting their I-consciousness in that experience, saying, "I am happy," "I am sad," or "I am never happy," "I am never sad." On the contrary, this yogī experiences, "I am always in myself, the same in happiness and sadness."

As explained in sūtra 30 of this Third Awakening, "For him, this universe is the embodiment of his collective energies," so for such a yogī, this universe is the expansion of his own energy. This explanation reveals to us that he experiences this whole universe with I-consciousness and he experiences his individuality with this-consciousness. Because he is never individual being, he is always universal being, he experiences his nature as universal being and not as individual being. If he were to experience his nature as individual being, then he would become sad and happy.

The present sūtra is not concerned only with pleasure and pain. Here, "pleasure and pain" is a metaphor for everything that exists in this world, This yogi experiences whatever exists in this world in the individual mode as this-consciousness and when he remains in the universal mode he experiences everything with I-consciousness. "I am everything." Because this yogī has destroyed the attachment of his state of I-ness with *puryaṣṭaka*,[30] found in the waking state, dreaming state, and the state of deep sleep, how can he be touched by the two states of pleasure and pain?

In the commentary of *Śrī Pratyabhijñā*, it is also said;

> Those yogis who have crossed the boundary of individuality, who have achieved the real state of universal being and are established in the state of universality, although in their daily lives they experience pleasure and pain, these experiences do not affect them at all. There is no apprehension that pain and pleasure will rise in them because the cause of the rise of pain and pleasure is individuality and they have destroyed individuality. They are apart from that and so, in the experience of pleasure and pain, they experience the real state of supreme beatitude, supreme bliss *(ānanda)*, which is actually more than bliss. *(Pratyabhijñā)*

This is explained in *Spanda* in this verse:

Reality exists in that universal state where there is no pain, no pleasure, no object, no subject and not even the negation of these. *(Spanda Kārikā* 1.5)

The yogī who has crossed the individual state of I-conscious-nesa is never touched by pleasure and pain. So,

3.34

tadvimuktastu kevalī//

Separated from pleasure and pain, he is established in real seclusion.

What is real seclusion? Real seclusion is actually the state of I-consciousness where this-consciousness (as the opposite of I-consciousness) does not arise. When you are established in I-consciousness, this-consciousness is absent. As long as I-consciousness prevails, this-consciousness is excluded. Where this-consciousness is not excluded, then this-consciousness is also absorbed in I-consciousness. That is the state of seclusion *(kevalībhāva)* where there is nothing, It is rightly said in *Upaniṣads:*

In the beginning, there was only one Lord, and because he was only one there being no other, he became afraid.

The *Upaniṣad* is telling us that this is the reason why those who are alone become afraid. They

30. Here, the word *puryaṣṭaka* does not only refer to the eightfold subtle body, consisting of mind, intellect, ego, and the five *tanmātras* (subtle elements) which exists in the dreaming state *(svapna)*. Here, the word *puryaṣṭaka* is meant to include the body *(deha)* existing in the state of wakefulness *(jagrat)* and the void state *(śūnya)* existing in the state of deep sleep *(suṣupti)*.

become frightened because in that state of being alone, this-ness is excluded. This is the state of *dvitīya brahma.* When this-ness is not excluded, then you are only one and there is nothing to fear. That is what is delineated by the word "seclusion" *(kevalī).* This is the state of seclusion *(kevalī bhāva).*

The one who is absolutely freed from pleasure and pain is solely established *(keval)* in the formation of God-consciousness. In *Kālikākrama,* it is said:

> All those states, like the perception of pleasure and pain and the thoughts associated with them, have arisen by imagination. That differentiation is actually the great illusion of duality. Herein one distinguishes between two opposites, such as the differentiation between pleasure and pain, thinking pleasure is welcome and pain is to be avoided. The yogi who has destroyed this kind of illusion actually attains the real fruit of yoga. *(Kālikākrama Stotra)*

In the present sūtra the word *tu* is not meant to indicate separation, but to indicate supremacy, to indicate that he is above the state of individuality,

And now, contrarily, the author will, in the next sūtra, explain the state of individuality that is absolutely the opposite of this state.

3.35

mohapratisaṁhatastu karmātmā //

The yogi whose God-consciousness is destroyed by this state of illusion is dependent on his action.

On the contrary, the yogī whose God-consciousness is destroyed by this state of illusion is dependent on his action. The past, present and future actions *(karmas)* of this yogī, whose God-consciousness has been destroyed by the illusion of duality, will control him and make him their plaything. He is just an ordinary human being. He is not capable as a yogī. Having his state of being destroyed by this illusion of duality, he thinks, "This is pain and it is not good. This is pleasure and it is better than pain. I have a good job which is very nice. I have been fired and I am very sad!" This is the state of individual being.

The Sanskrit word *moha* means ignorance *(ajñāna).* The words *prati saṁhataḥ* mean "who is constricted by this ignorance, this illusion" *(moha).* He is not the player of pain and pleasure as a yogi is. Being shrunk by illusion, he is pain and pleasure's plaything. He is said to be the embodiment of action *(karmātmā)* and as such, he is dependent upon action. Actions will control him. He is always stained *(kalaṅkita) by* good and bad actions.

This is well said in the *Kālikākrama Śāstra:*

> When this yogī does not maintain the awareness of God-consciousness, having his God-consciousness covered by ignorance, then because of his differentiated perception of the world, he does not experience the thirty-six elementary states of the universe, beginning with the element êiva and ending with the element earth, in a supreme or universal manner. Only the states of good and bad appear to him, which are unfortunate and which, when experienced, cause supreme pain to shine within him. Because of this, he has become an absolutely unfortunate being. *(Kālikākrama Śāstra)*

So, although such a yogi has become dependent on his past actions, as ignorant persons are, when, by the means of the absolutely independent grace of Lord Śiva, his state of perfect independence again shines, then,

3.36

bhedatiraskāre sargāntarakarmatvaṁ //

He drives away the field of differentiated perceptions and enters into a new world of God-consciousness.

In this verse we are told, "He drives away the field of differentiated perception." This means the differentiated perceptions of that subjective being are kept apart from his self. This subjective being is that individual who is residing in the *sakala* and *pralayakala* states because he has defined his ego in relation to the body *(śarīra)*, the vital breath *(prāṇa)*, the self of the dreaming state *(puryaṣṭaka)*, and the self of deep sleep *(śūnya)*, and not in relation to his own real nature of God-consciousness.

The Sanskrit word *tiraskāre*, which I am rendering as "drives away," does not mean he totally ignores this differentiated perception. Here, "drives away" indicates that he ignores it through the mind. Although internally he does everything that other individuals do, he is not attached to those differentiated perceptions. So, although he lives in these differentiated perceptions, the nature of his God-consciousness shines forth and these perceptions subside.

Then, successively, he enters into the world *of mantra prāmātā, mantreśvara pramātā and mantramaheśvara pramātā, which* consecutively, the states *of śuddha vidyā, īśvara,* and *sadāśiva.*[31] Here he attains his own real glory of God-consciousness.

Then, ignoring the previous state of degraded individual consciousness, he *(sargāntara karmatvaṁ)* enters into a new world of God-consciousness wherein whatever he thinks, whatever he desires, comes true. This is already illustrated in *Svacchanda Tantra.*

> When you fix your awareness not only in two, but in three, you are carried to God consciousness and you become one with *Svacchanda.*[32] *(Svacchanda Tantra)*

What is the meaning of "triple awareness"? The verse tells us there must be triple awareness, not just awareness of two. Awareness of two is the awareness of two actions, such as inhaling and exhaling. Triple awareness includes the junction, the gap, between any two actions, between inhaling and exhaling and between exhaling and inhaling. It is the junction between one step and another step, between one thought and another thought, between one sensation and another sensation etc. When you are aware of the three centers, then you are carried to *Svacchanda,* to God-consciousness.

And so it is explained in this verse in the *Svacchanda Tantra,* as he becomes one with *Svacchanda* (with *Bhairavanātha*), then differentiated perceptions do not exist. In another verse in the same Tantra, we are told:

> He becomes so great he terrifies *Brahma, Viṣṇu,* and *Indra,* the *Siddhas, Daityas,* and those who rule the great deities, *garuḍa,* etc. He causes them to be fearful, or if he is satisfied with them, drives fear away from them. He is the bestower of boons and curses. Even the Lord of Death cannot stand before him. By the power of his will, he can level great mountains.
>
> (Svacchanda Tantra 6.54—55)

(Courtesy: Universal Shaiva Fellowship)

31. In any experience, there is the known, the object of perception, means of experiencing, and the experiencer. The Sanskrit word for the object of perception is *prameya.* The word for the means of experience is *pramāṇa,* the word for the subject of the experience is *pramātṛ* or *pramātā.* To further clarify, the *pramātṛ* is the state of the knower where the knower is attached to the known—to the object. In *śuddhavidyā tattva,* you find the state of *mantra pramāta,* which is also called *śuddhavidyā pramātṛ.* In *īśvara tattva,* you find the state of *mantreśvara pramātā,* which is also called *īśvara parmātṛ.* And in *sadāśiva tattva,* you experience the state of *mantra maheśvara pramātā.* In the above three states, you find that both the state and the state holder—the state and the experiencer of that state—exist together simultaneously.

32. Svacchanda is that *Bhairava* who is absolutely filled with free will.

THEORIES OF TRUTH AND KNOWLEDGE
With special reference to
KASHMIR SHAIVISM AND KASHMIRI SUFISM-2

(Continued from the previous issue)

Dr. Navjivan Rastogi

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A word might be found in place here. Just as the Vedāntins find Bhāṭṭa view as compatible with their stand (व्यवहारे भाट्टनयः), Śaivists too look upon Nyāya as suitable to common sense (नैयायिकक्रमस्यैव मायापदे पारमार्थिकत्वम् IPV, 1, p. 43). However there is a serious difference between the Saivists and Naiyāyikas. The problem how knowledge itself is known has been hotly debated by Indian philosophers. Indian realists, specially Nyāya and Mīmāṁsā theoreticians, believe that knowledge can be known just like an object, holding cognition to be *para-prakāśa* (illuminable by other). Accordingly Naiyāyikas, invent a sub-category of cognition called *anu-vyavasāya*, "after-ascertainment," and Bhāṭṭa Mimāṁsists think that cognition is inferred employing cognizedness (*Jñātatā*), born in the object at the time of cognition, as *hetu* (ज्ञाततालिङ्गानुमान). As against this Śaivists find themselves in the league of their arch opponents, Buddhist subjectivists (*vijñānavādins*), and Vedāntins who subscribe to the notion of self-luminosity of knowledge indeed with different valuations of the ontological nature of consciousness. In Kashmir Śaivism knowledge has always been deemed to be a part of the knower, the subject—as subject it can never become an object.[1] If at all such a hypothesis is accepted, it will open floodgates of infinite regress.[2] Kashmir Śaivists following Buddhists, prefer the terms *svasaṁvedana* (self-awareness) to *svaprakāśana (self-illumination)*. As such every consciousness is constitutively bi-dimensional. It reveals object and at the same time it also reveals itself as the knowing subject. Hence the professed adherence of Śaivism to Nyāya in the pragmatic realm needs not be accepted literally. No doubt, the acceptance of five-tier syllogistic process, consequent projection of the Īśvara-pratyabhijñā-śāstra as constituting *parārthānumāna* and treatment of the notions of action, relation, universal etc. as practically real and efficacious is tantamount to accepting finality of the Naiyāyika positions in the ordinary life.[3] But it really means that these reals (such as action, relation, universal etc.) which fail the rigorous scrutiny by the Buddhists and yet are necessary for the worldly transaction, acquire acceptability in the Śaiva context only after passing and having been modulated through the Śaiva logical frame.[4]

In the strictly epistemological sense *pratyabhijñā* is neither *pramā*, nor *pramāṇa*, but as the generalized mode of cognition it underlies all the cognition- sources and respective resulting

1. न च बोधस्य वेद्यत्वं कदाचिदुपद्यते। MVV 1.58
2. Vide *Kashmir Shaivism*, K.K. Misra, pp. 57-58.
3. इत्येव पञ्चावयवात्मकमिदं शास्त्रं परव्युत्पत्तिफलम्। नैयायिकक्रमस्यैव मायापदे पारमार्थिकत्वम् इति ग्रन्थकाराभिप्रायः 'क्रियासंबंधसामान्य (ई.प्र. 2.2.1) इत्याद्युद्देशेषु प्रकटीभविष्यति। – IPV, I, 43; also see IPV, II, 140
4. एकानेकरूपस्य क्रियादेः बाह्यादे विरुद्धधर्माध्यासदूषणेन अनपुपद्यमानस्यापि अवश्यसमर्थनीयं वपुः। – ibid., II, p. 32

cognitions. In this metaphorical sense *pratyabhijñā* may be understood to stand for both right knowledge and means thereof. What is singularly important is that the Śaivists propound unity of *pramāṇa* and *pramā*, the means and fruit or result thereof. In the ideologically seminal *karikā* of Utpala - "शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते (1.1.3) the phrase शक्त्याविष्करणेन ("through discovering or noticing the powers") represents the *pramāṇa* element and the phrase प्रत्यभिज्ञाप्रदर्शन "demonstration or showing of *pratyabhijñā*" (that is knowledge or realization) the *pramā* element. However this view is a Śaivist appropriation of the Buddhist notion. According to Dharmottara the *inter se* differences of the various theories of knowledge pertain to four areas, namely, number of sources, their definition, their object and their result[5]. Focussing on the last two for the moment we find that all other philosophical schools treat cognition and source or act of cognition as different whereas the Buddhist logicians alone advocate their non-difference. From this perspective the Śaivist logician's closeness to the Buddhist position assumes special significance. Buddhists hold that cognition is one and its division into *pramā* and *pramāṇa* flows only from our visiting it analytically, it cannot be held that they are bound by causal relation, because it would entail assumption of real difference between the two. In the Buddhistic terminology, this relation could be described as व्यवस्थाप्य–व्यवस्थापकभाव ("the relation of being determined [as a content] and of determining it [as a process"].[6] However, the Śaivists prefer the expression, हेतुफलभाव, "relationship of cause and result", to व्यवस्थाप्य–व्यवस्थापक भाव, since they entertain an entirely conflicting assessment of the inner activity characterizing cognition. Because of their adherence to the theory of flux, the Buddhists are led to deny action *(vyāpāra)* as such. Whatever semblance of action is seen is but projected or imagined *(savyāpāramiva)*. On the contrary, for the Śaivists action *(vyāpāra)* is the soul of cognition and it is precisely this point that paves the way for the unity between *pramā* and *pramāṇa*. In fact Abhinava renders *pramā* in terms of action which is one with the subject who acts and also with *pramāṇa* which is made to act (by the subject).[7] Hence, the two are the are non-different in the primary sense. But it does not mean that they are synonymous. In fact, the determining cognition happens to be *pramāṇa* in its one aspect as extroverted objective light (बाह्योन्मुखप्रकाशरूपता) and *pramā* in its another aspect as introverted reflective consciousness delimited by that object (अंतर्मुखविमर्शरूपता).

From the foregoing formulation one can safely conclude that in Kashmir Shaivism knowledge is considered an activity. By contrasting it with the Vedāntic notion of knowledge as a state of passivity or with the Buddhistic idea of cognition as logically constructed activity the Śaivistic notion gets still clearer. This seems to be the reason why Utpala and Abhinava deal with the epistemological issues in Kriyādhikāra, confining Jñānādhikara to the examination of meta-epistemological concerns. The theory of knowledge is rendered in terms of relation between the one that makes (something) known and the other that is made known (ज्ञाप्य–ज्ञापकभाव), the relation as such being an offshoot of the (Godly) power of action. As an activity, and real activity at that, it must belong to the agent of action that is subject in the cognitive context. Interestingly it automatically renders the whole cognitive process as dependent upon the subject, *puruṣa-tantra*. "Therefore knowledge is actually knowing"[8], cognition is cognizing. In Indian philosophy we come across two sets of approaches: in one, the objective knowledge is

5. चतुर्विधा चात्र विप्रतिप्रत्तिः संख्या–लक्षण–गोचर–फलविषया। – NBT on 1.2 (introduction)

6. न चात्र जन्यजनकभाविनिबन्धनः साध्यसाधनभावः, येनैकस्मिन् वस्तुनि विरोधः स्यात् अपितु व्यवस्थाप्यव्यवस्थापकभावेन। तत एकस्य वस्तुतः किचिंद्रूपे प्रमाणं किंचित् प्रमाणफलं न विरुध्यते। – ibid., on 1.21, p. 82

7. व्यापारश्च व्याप्रियमाणात् कर्तुर्व्यापार्यमाणाद्वा करणाद् अनन्यात्मक एव युक्त मुख्यत्वेन प्रमाणफलयोदभेदः न्याय्यः। – IPVV, III, p. 72

8. *Kashmir Shaivism*, K.K. Misra, p. 57.

said to be dependent upon the source of knowledge (मानाधीना वस्तुसिद्धिः) and in the other, knowledge depends upon the object (मेयाधीना मानसिद्धिः / वस्तुतंत्र)[9] championed in the main by Nyāya and Buddhist logicians respectively with necessary theoretical implications into whose details we need not, in fact cannot, go right now. With the former approach are associated the ideas of the difference between source of cognition and resulting cognition, existence of the enduring self and the convergent applicability of the different sources of cognition (प्रमाणसंप्लव); with the latter are associated those of the non- difference between source/action of cognition and resulting cognition, denial of soul and radically distinct applicability of the sources of knowledge (प्रमाणव्यवस्था). What is "interesting" is that Kashmir Śaivism stands apart in a class of its own. Though, on the face, it shares the Nyāya thesis that knowledge is *pramāṇa*-dependent[10] and thus drifts away from Vedanta (वस्तुतंत्र भवेज्ज्ञानम्)[11] and Buddhism (मानं द्विविधं विषयद्वैविध्यात्)[12] it reduces the whole cognitive process to subject-dependence by according a radical interpretation to cognition in terms of subjective activity. And, under the compelling pressure of such a logical deduction it gives up the Nyāya position altogether by upholding non-difference between act and fruit of cognition, a position that is formally akin to the Buddhist stand but substantially divergent having been nourished on conflicting logical premises. This drifts gets further accentuated when we notice the Śaivists abandon Nyāya's doctrine of the convergent applicability of the sources of knowledge (प्रमाणसंप्लव) as arising from their faith in *pramāṇa*-dependence (मानाधीना वस्तुसिद्धिः) in favour of the theory of distinct applicability of knowledge-sources (प्रमाणव्यवस्था) based on object-dependent cognition, though again with radically transposed conceptions of the two types of object namely universal and particular.[13] This problem calls for deeper attention of the scholars, hence it will be better to leave it here.

The belief in the differentiated objective reality entails hierarchization of the variety of cognition-sources. Though the definition of means of knowing proffered by Abhinavagupta is in fact also the general definition of perception[14] the *āgama* occupies the top position in the Śaivist scheme acting as the life-giving principle of even perception and inference, also called experience and reasoning, in the system. Justifying his adherence to the Āgamic tradition, he defines *Āgama* as expression of something which is already contained in the supreme reality itself, it is the intrinsic activity in the nature of the most firmly rooted self-referring reflection identical with the inner speech of the Lord, who is pure ideality. Therefore whatever is revealed in the *āgama*, it is without doubt true[15]. The problem how to coherently resolve the gap between original revelation and historical one is answered by taking the letter as reverberting the original since *āgama* is construed as descent of Parā, the transcendental, into *Vaikharī*, the spoken speech. Uncontradicted universal convention (*avigītaprasiddhi*, lit. "being well-established") and intuition in the nature of subtle word (प्रतिभानलक्षणा शब्दभावना) are two other alternative

9. बौद्धप्रमाणमीमांसा, अम्बिकादत्त शर्मा, सागर, पृ. 44
10. प्रमाणाधीना वस्तुसिद्धिः इति तत्र तत्र प्रसिद्धेः। – IPV, II, pp. 66-67
11. *Pancadaśī (dhyānadīpa-prakaṇa)*
12. *Pramana-vartikam* 2.1-2
13. तत आभासमात्रमेव वस्तु, स्वलक्षणं तु तदाभाससामान्याधिकरण्याभासरूपम् आभासान्तरम् एकम् अन्यदेव तत्र च पृथगेव प्रमाणम्। – IPV, II, pp. 76-77
14. यत् यत् अबाधितस्थैर्यम् अत एव अप्रतिहनानुवृत्तिकं विमर्शफलं विधत्ते तत्तद्बोधरूपं बोध्यनिष्ठं प्रमातृस्वरूपविश्रान्तं प्रमाणम् इति। – ibid., p. 83.
15. आगमस्तु नाम आन्तरशब्दनरूपो दृढीयस्तमविमर्शात्मा चित्स्वभावस्य ईश्वरस्य अन्तरङ्ग एव व्यापारः, प्रत्यक्षादेरपि जीवितकल्पः तेन यत् यथामृष्टं तत् तथैव। – ibid., p. 84-85.

predications of *āgama*.[16] Thus all the *āgamas* are beginningless and what is important in contemporary setting is that they provide framework for resolving plurality of scriptures comprising both innate and external-cultural aspects"[17]. Depending on the context, *pratibhā* stands for an epistemological or mystical situation where knowledge stems not from any external source but from the deindividualized inner self.

With the ongoing discourse Abhinavagupta puts everything in perspective and that explains why he is traversing an entirely new route. From purely epistemological angle he deduces that perception arises from the innate capacity of the object (that is why the form in knowledge comes from object and not from senses[18]), inference from the innate capacity of the "other" object (as in the case of inference of fire on mountain from the perception of smoke), *āgama* from the autonomy of the subject or the different subjects boasting relative degree of autonomy- प्रत्यक्षमर्थसामर्थ्यात् अनुमानमर्थान्तरसामर्थ्यात्, आगमः प्रमातृसामर्थ्यात् तथा विततावितप्रमात्रन्तरसामर्थ्यात् इति विशेषः ।[19] if *āgama* is posited as the most fundamental source from which other sources derive their sustenance, all *pramāṇas* ipso facto have to be ultimately assigned to the subjective automony rendering all cognition subject-dependent *(puruṣa-tantra* or *kartṛ-tantra, jñātṛ-tantra)* to be precise.

Kashmir Śaivist shares the general consensus among the Indian philosophers that the test of validity of knowledge lies in its uncontradicedness. The Śaiva view is known as *apūrṇa khyāti,* which means imperfect or incomplete knowledge. Thus the Śaiva theory of error is a corollary of the Śaiva metaphysics of ignorance e.g., ignorance is imperfection brought out by the obscuration of one's real nature, which is synthesis of knowledge and freedom, through its own integral dynamism. Broadly speaking Indian thought system offers two alternative viewpoints. According to one, represented by Mādhyamika and Yogācāra Buddhists, cognitive experience is erroneous by its very nature. Others, mostly represented by the Indian realists, hold that it is likely to be erroneous under certain conditions outside the domain of our knowledge *(parataḥ aprāmāṇya).* The Śaivists represent the third option, if one could call that, which accepts the intrinsic, validity of knowledge and yet holds that causes of error are its. own creations by granting empirical reality to them. In the wholistic Śavia absolutism of Kashmir, reality is treated as a synthesis of being and consciousness, *prakāśa* and *vimarśa.* Thus the objective manifold, like its subjective counterpart, depends upon the *prakāśa* aspect for its being and upon the *vimarśa* aspect for its mutual distinction and unification. The objective reality is divided into two types—universal and particular. The universal object, called *sāmānyābhāsa,* is totally free from reference to time and space etc. This constitutes the basic unit of knowledge and is designated by a specific word. The particular object, called *svalakṣaṇābhāsa,* is a sort of common locus *(sāmānādhikaraṇyābhāsa)* of different characteristics which combine to give us an objective entity.[20] What is important is that the Śaivists deliberately reverse the Buddhist designations and thereby assign a diametrically opposite roles to the two classes of objects. Thus unification or co-localization *(sāmānādhikaraṇya)* in nothing but the linking of these ābhāsas to this common locus. The synthetic activity of *ābhāsas* or their individuality is a result of corresponding determinate subjective activity called *vimarśa* and is geared to a particular formation governed by a particular purpose.[21]

16. IPVV, III, pp. 92, 97-98
17. Aspects of Abhinavagupta's Theory of Scripture in *Polylog,* David P. Lawrence, p. 3.
18. विषयाकारता हि अर्थात्, न इन्द्रियात्। – IPVV, III, pp. 74.
19. Ibid., III, p. 82
20. तत् आभासमात्रमेव वस्तु, स्वलक्षणं तु तदाभाससामानाधिकरण्याभासरूपम् आभासान्तरम् एकम् अन्यदेव। – IPV, II, pp. 76-77
21. आभासविमर्शार्थक्रियाबलेन तथा व्यवस्थापनात् – ibid., p. 105.

It may, however, be kept in mind that only those *ābhāsas*, which are not mutually opposed, get united guided by the law of absolutic determinism *(niyati)*.[22] It is the continuity of the determinate cognition that is responsible for the unity of the principal *ābhāsa* which constitutes the locus of the component *ābhāsas*.[23] Thus the cognitive unification of being and consciousness reflected in the synthetical judgement evinces the recognitive process involved within. It is, therefore, natural to deduce that erroneous knowledge too must depend upon the reversal of recognitive unification. There must be a lack of recurrence *(anuvṛtti)*, continuity *(sthairya)* or correspondence *(saṁvāda)* in the judgement with respect to illusory experience. It will be quite logical to conclude that the "commingling process" (उभयमेलनात्मक प्रक्रिया) in the system is not exclusive to the recognitive knowledge alone, but is a necessary corollary of the concept of *ābhasa* being applied to the field of epistemology. It is why, *ābhāsa* (ontological entity) and *prameya* (epistemic entity) are not distinguished. That is why, cancellation is always addressed to the element of unification *(melanāṁśa)*, because it is the precise point of error.[24] This is achieved by removing the continuity of erroneous Judgement e.g, "this is silver" or "there are two moons". Correction or cancellation is a constructive activity on the part of the subject. It is called a real subjective construction in the sense that the knowledge of nacre or non-silver by itself is ineffective unless the two cognitions (this-is-silver and this-is-not-silver/this-is-nacre) are coordinated mutually by a dependence relation of negation by providing them a subjective berth in the form of single knower.

It leads us to the definition of reality in the system. Whereas Pratyabhijñā defines reality as "shining or figuring in consciousness' *(prakāśamānatā)*,[25] Buddhist defines it as "functionality or causal efficiency" *(arthakriyākāritva)*,[26] and Naiyāyika as "inherence of being or is-ness" (the highest universal). While refuting both,[27] Utpala and Abhinava distinguish between real and empirical or actual on the one hand and between object and content on the other. According to them (silver-in-nacre) is real as a content of knowledge, but it is not: actual or empirical as Buddhist seeks to establish. Because as a datum in experience, as a content, it is not denied, it is denied as an actual/ empirical object and it is where the error lies. The content may be 'real', but not 'empirical'. While 'serving the purpose' *(upayoga)* may be criterion of empiricity,[28] 'figuring in cognition' (i.e., *sthairya*)[29] that of reality.[30] The function of *vimarśa* is to restore the unity of the real (i.e., content: (silver-in-nacre) with the actual/ empirical (i.e., object: it-is-nacre-that-was-viewed-as-silver). It is the implication of saying that error lies in unification of the objective components and it is this aspect of the whole episode that is sought to be corrected, neither the content nor the object.

It is time to wind up. The scope of the seminar is so extensive that it would be presumptuous on my part to think that all the relevant issues have been covered. I have certainly tried in my

22. एवमाभासस्तन्मेलनं च नियमानुप्राणितम्– इत्येतावदेव प्रमेयम्। – ibid., p. 128.
23. Ibid., pp. 117-118
24. मेलनांशे तु विमर्शानुवृत्तिमिनर्मूलनं... बाधकेन क्रियते। – IPV, II, p. 125
25. अर्थस्य स्वरूपं प्रकाशमानता प्रकाशभिन्नत्वम्। – IPV, I, p. 203
26. अर्थक्रियासामर्थ्यलक्षणत्वाद्वस्तुनः। – N.B. 1.15
27. इह भावानां न सत्तासंबंधः सत्त्वम्, अव्यापकत्वाद् अनवस्थावैयर्थ्यादिदोषात्, न अर्थक्रिया वस्त्वन्तरत्वात्, न तत्कारित्वं सर्वदा तदावेशादर्शनात् – IPV, II, pp. 58-59; also अर्थक्रियाऽपि सहजा नार्थानाम्– IPK 2.3.12
28. क्रियासंबंधसामान्यद्रव्यदिक्कालबुद्धयः।
सत्याः स्थैर्योपयोगाभ्यामेकानेकाश्रया मताः। – IPK 2.2.1
29. प्रमाव्यापारानुवृत्तिरूपस्य स्थैर्यस्य। – IPV, II, p. 34.
30. प्रकाशमानतैव अनुन्मूल्यमानतथोचितविमर्शपरिस्पन्दा भावस्य सत्त्वम्। – ibid., p. 60

humble way and subject to my limited insight into the proposed areas of discourse to invite attention of scholars gathered here to certain issues to begin with. I am conscious of the issues that I could not cover, though they were equally important. For instance, theory of knowledge, if any as propagated by Kashmir Sufists in the context of pan-Indian mysticism and the extent of formative influence cast on it by Śaivism of Kashmir; linguistic, aesthetic, and tantric dimensions of the Śaiva epistemology; critical appraisal of other strands of Indian philosophy and the precise theorizations under their impact; definition and process of the specific sources of knowledge; commonly agreed ancillary theories concerning meta-epistemological issues such as *saṁvitprakāśa-vāda, jñānākāra-vāda, viṣayatā-vāda, prāmāṇya-vāda, prāpya-aprāpya-kāritva-vāda; pramāṇān-tarbhāva-vāda, abhāvajñāna* etc.; exclusive aspects of the Śaiva epistemology and ontology such as mutual dependence of knowledge-sources (परस्परानुग्रहतन्त्रत्वं), collocation of knowledge-sources as cause of human action (प्रमाणसमूहात् प्रवृत्तिः) etc.; precise role of psycho-physiological apparatus in knowledge-generation—these and many other issues call for in-depth deliberation by the scholars.

I may now close my lecture by saluting Kahsmir, the seat of Śāradā *(Śāradādeśa)*,[31] the seat of learning *(vidyāpīṭha)*,[32] for being birthplace to such a spiritually surcharged, logically cohesive, aesthetically creative and intellectually challenging system of thought as Kashmir Śaivism and thinker like Abhinavagupta who ranks among the best world has produced to this day. The sharp edge he provides to the cultural glory of Kashmir is something for which Kashmir and whole India needs be proud of. To me *pratyabhijñā* remains a relevant conceptual paradigm even today. Awareness, freedom and value—these are central issues that could invigorate any cultural thought movement. Values have no origin other than free consciousness. Reality in Pratyabhijñā is conceived as autonomous, complete and harmonious. Pratyabhijñā marks an ever-going voyage for perfection in knowledge, in action, in being by an affirmative interpretation of experience, by reflection upon reality as a datum of consciousness. Integration is the process of value-discovering in the sense that the real is incessantly trying to recognize itself by unfolding its own potential by grasping itself as an object of self-validating reflection and subjecting itself to expansion and retraction due to its internal dynamism.

This journey of the timeless is history and every part of history is therefore historical manifestation of the a historical truth. This is value-discovering. If we slip out here, if we mistake the fragmented and the relative for the absolute, it instantly unleashes clash between rationality and experience, history and philosophy, timeless and temporal. Abhinava's remark is very apt: "Integral vision flowing from our encounter with the absolutic truth is a precondition for evolving holistic society. With the fractured vision it sets on the devastating course of exploiting and oppressing the rest of humankind in order to cater the self-serving agenda: ईश्वरदास्यासादनादेव पूर्णतात्मकः सज्जनभावः। अपूर्ण एव हि स्वात्मानं सर्वतः पूरयिष्यामि इति परमपकरोति, नोपकरोति इति वा ततो दुर्जनः। (IPVV, 1, p. 27). We can interpret Utpala's *mārgo navo* (new path) in this light and harness these ideas towards developing a new philosophy of life. Kashmir Shaivism is a philosophy of joy, philosophy of supreme valuation of life and philosophy of unswerving faith in human potentialities and sensibilities, It is a festival of life and celebration of being. I call upon you all to come and join. 1 fondly recall Iqbal who beseechingly asks for nothing less:

तू है मुहीते–बेकरां, मैं हूँ ज़रा सी आबे–जू
या मुझे हमकिनार कर, या मुझे बेकिनार कर।

Thank you. *(Concluded)*

31. Vikramankadeva-caritam, Bilhana, 1.21
32. Tantralokaviveka, Jayaratha, concluding verse 7

THE TRIKA SPIRITUAL METHODS OF ABSORPTION

Moti Lal Pandit

The Trika spiritual methods are not so envisaged as to have its ultimate goal of obtaining freedom from the transmigratory fetters of bondage. The basic goal of the methods is to obtain such a state of inward absorption *(smāveśa)* as to result in the attainment of the state of Śiva, which is to say of eliminating the state of dependence *(paratantra)* by gaining perfect identity with the Absolute, which is Paramaśiva. Thus the state of absorption is so interpreted as to be equated with the state of Śiva[1]. It is so because it is in and through absorption that the last vestiges of the sense of dependence or limitation is overcome by leting the state of Śivahood emerge. It is the total absorption or submergence in Śiva that is given the highest priority in the over-all spiritual scheme of Trika. Thus whatever be the spiritual method, it is always so oriented as to lead to some kind of absorptive repose. The attainment of the state of absorption can be realised either through the technique of non-thought or through the use of such thoughts that ultimately terminate in the transcendence of thinking process itself. The success in the use of methods of non-thought and thought is dependent on the intensity of one's power of will *(icchā-śakti)*. If the intensity of will is quite strong and forceful, there will be a spontaneous realisation of the state of absorption, which is to say that absorption will be so spontaneous as is the flash of lightening.

There are, however, such highly evolved individuals who, without resorting to the power of will, attain perfect absorption in Paramaśiva. Such individuals are not at all dependent either on physical exertion or on mental contemplation. Such individuals need merely an indication concerning the nature of Reality from their preceptor. So it would be sufficient for them to be told by the preceptor that you are essentially nothing else than pure Consciousness *(saṁvit)*. As pure Consciousness, you shine with the lustrous light of Consciousness, which means that there is no need of any such method that would illumine you. It is so because you are basically full of divine illumination on account of being identical with Consciousness. No method can illumine you because of them being defective[2]. So you must, without resorting to any of the means, delve deep within your being in order to know who you are. Upon listening to such a discourse from the preceptor, the disciple is so blessed by the grace of the preceptor as to lead him to spontaneous realisation of absorption in Śiva. The preceptor imparts grace either by looking into the eyes, or by touching the body, or by offering a portion of his food[3]. Consequently the disciple is so blessed as to have the experience of the being-ness of Śiva. While repeating the transcendental experience of absorption in Śiva, the experiment ultimately gains the conviction of being nothing else than Śiva. While conducting the affairs of life in the world, he continuously and uninterruptedly experiences the wonder *(camatkāra)* of his Śivahood. This kind of absorption is known as that *of an-upāya,* viz. absorption that eventuates without the cultivation of any method[4]. The absorption that occurs through Non-method so empowers the aspirant as to make him cut asunder the ropes of bondage in such a manner as to make him completely free while still leading an embodied form of existence *(jīvan-mukta)*. The Trika considers this Non-method as being the most excellent precisely because not

only does one have Self-realisation *(ātma-vyāpti),* but also realises the unity of Being in terms of identity with the Absolute *(śiva-vyāpti).* And for this reason it is spoken of as being identical with divine bliss *(ānanda)*[5]

While being spoken of as the way of bliss *(ānand opāya),* it is at the same time also being referred to as the way of recognition *(pratyabhijñopāya)*[6]. It is so spoken because recognition constitutes as a means of Self-realisation that is not dependent upon such outer props as initiation[7]. Insofar as recognition of the Self is concerned, it consists in apprehending the fact that the power of the Self is characterised by its free will, which is to say that the Absolute as the Self is identical with freedom *(svāiantrya)* itself. The individual self, being covered by the veils of ignorance, is unable to recognise the essential nature of the Self, which is that of free will. It is through the process of recognition that these veils of ignorance are cut asunder, resulting in the realisation of identification of the individual self with the universal Self[8].

The Absolute as absolutely free, nay freedom itself, forms the core of philosophical thinking of Pratyabhijña thought. It is such a philosophical viewpoint in terms of which, on the one hand, the absoluteness of the Absolute is established and, on the other hand, is affirmed that the phenomenal manifestation is the result of divine free will of the Lord. It means that the Lord is under no compulsion, external or internal, while allowing the emanation of the universe to occur. "Freedom," thus is seen as the embodiment "of the supreme Energy of the supreme Lord and includes all the powers that can be attributed to him"[9]. Kṣemarāja expresses this very idea thus: "By His own will, on Himself as the screen, He unfolds the universe"[10].

This way of Non-method is considered to be the most excellent one on account of it being so synthetic as to include all other methods into its ambit[11]. As already pointed out, there is no effort of any kind involved in this method. In this Non-method the individual receives divine grace of such intensity as would lead to the immediate Self-realisation[12], Being non-dependent on human effort, this Non-method seems to be the only cause of Self-realisation in terms of Self-recognition[13]. The non-dependent nature of grace means that it is unconditioned and indeter-minate, which is to say that it is such an uncaused cause that causes the deliverance of the individual self from the tethers of bondage What initially seems to be the condition of grace is, in fact, the result of it, It would be contrary to attribute some kind of qualification to grace because such an attribution would undermine the absolute free will of the Lord, which is seen as playing the game of both bondage and release. In this context it would mean that the very opening up of the heart towards God is the result of divine grace. It would also mean that the individual obtains immediate release from bondage in terms of realisation of identity with Śiva the moment grace *(śaktipāta)* descends upon him. Even though still tied to the body, the individual attains what technically is called the Ineffable State *(bhairavāvastha),* which is charactefised by the pervasion of bliss that is cosmic *(jagadānanda)* in nature[14]. And the ultimate goal of liberation consists in assimilating the entire objectivity within the Self—and in it lies the true and authentic freedom. Abhinavagupta expresses this urgency thus:

> The Master of the universe, even though continuously shining within as our Self, remains, nevertheless, unrecognised (insofar as) his essential nature (is concerned), (which is to say in terms of his) transcendence and sovereignty. (It is a condition in which) the heart is not full of the plenitude of his light. But (as soon as) the self is made aware of the true freedom of the Self and of its liberation from this (bound) life, perfection will be attained[15].

It is well to remember at this point that it is only the aspirant of the Non-method path who is so blessed and elevated spiritually that he enjoys perfect identity with Śiva. While enjoying perfect unity with Śiva, he also is simultaneously endowed with his Energy, which in the language of Pratyabhijñā denotes Self-awareness *(ahaṁ-vimarśa)*. It means that such an aspirant is replete with self-consciousness as well as with the power of freedom. In mystical language it means that the aspirant is endowed with cosmic plentitude, in terms of which is expressed his Śivahood. The joy that flows from this state is the result of the unity with Śiva and Śakti—and it is this state that is called the Ineffable State[16]. Accordingly, such a person who has uninterruptedly practised himself (what may be called) submergence *(samāveśa)* in Śiva and has perfectly recognised his powers of knowledge and action as being the pure freedom of the Lord can then know and do all he desires even though he is still associated with the body. He is not only liberated-in-life *(jīvanmukta)*, in the ordinary sense of the word, but he is basically free because he uses at will the divine powers belonging to the Supreme Lord (Parameśvara) and lives in eternal freedom[17].

Such aspirants as are unable to steady themselves in the path of Non-method, or what is called the yoga of bliss *(ānanda yoga)*, are asked to cultivate the path of Śiva *(śāmbhava upāya)*, which is one step below the *an-upāya*. This method of Śiva is also known as the method Of will *(icchā-upāya)* or the method of non-difference *(abheda upāya)*[18]. *Śāmbhava upāya* is such a method in which the body, mind or intellect is not at all made use of for reaching the goal of inward absorption. Instead of making any kind of mental or physical effort, the aspirant should so tranquilize the mind as to attain steadiness that is firm. This practice of steadiness of the mind should become so easeful as to be natural and spontaneous. Although the light of the Self, viz. of Consciousness, is continuously and by itself shining within, yet it remains hidden under the debris of ideas that continuously emerge and dissolve in the stream that is mind. It is the appearance *(ābhāsa)* of the reflection of ideas in the mind that conceal the self-illuminating light of I-consciousness, which is the Self. Just as the purity of crystal is suppressed due to the reflection of various colours in it, and its purity is made to shine again upon the removal of the reflection of colours, likewise the light of I-consciousness shines by itself when the stream of ideas *(vikalpa-s)* are so tranquilized as would not arise again. Consequently the Self so shines as to be cognitive object to itself. In other words, it is the Self that has the direct and mediate *(aparokṣa)* cognition of itself as being of the nature of light *(prakāśamayī)*. In this process of Self-cognition is recognised the fact that it is the Self that is the doer, the deed as welt as the instrument for accomplishing the deed, Thus the aspirant, white remaining in the permanent self-abiding state of the Self, does not make use of his body, life force or mind, nor does he renounce their use. The method of Śiva *(śāmbhava-upāya)* is, thus, such a method as would not be dependent on any external or mental prop. If is a method that stabilises the mind in such manner as would lead to the cessation of the emergence of ideas, and thereby would bring to a standstill the appearance of reflection of ideas. The Self through its own power of will accomplishes this task, which is to say that the goal of this method is to gain the state of self-abiding *(sva-sthati)*[19], Thus *śāmbhava upāya* terminates into *an-upāya* the moment deficiency of instability of the mind is overcome, which means that this method of Śiva attains the status of Non-method upon the attainment of such perfection that results in the stability of the mind in terms of the dissolution of thoughts.

However, there is such an aspect of *śāmbhava upāya* in terms of which the power of

will (*icchā-śakti*) is propped up by the power of knowledge (*jñāna-śakti*). Even in such a situation it is the power of will that remains predominant in the over-all spiritual scheme. It is a method in terms of which the aspirant initially is asked to reflect over such like statements as, for example, this objective universe, which is outside there, exists within my consciousness as reflection. The reflector and the reflected are, thus, non-different from me, which means that the world as reflection does not exist as a separate entity from the reflected. Also the reflector of the reflection is not an entity that exists apart from reflection. It is the infinite number of divine powers within me that appear, while being reflected in my own pure Consciousness, as the thirty-six categories of existence (*tattvas*), The aspirant is asked to conduct his metaphysical thinking in such a manner as would enable him to have the cognition of the reflection of various powers within. The form of the powers in this practice, on the one hand, emerges in the shape of letters from *a* to *ha*, which constitute the entirety of Sanskrit alphabet, and, on the other hand, appear as categories of existence from Śiva to earth[20]. The first sixteen vowel letters, viz., from *a* to *ḥ* are seen as reflecting the various wonderful cognitive experiences of what may be called the mode of Śiva (*śiva bhāva*). And the wonderful process of manifestation is further carried out, through the power of emanation (*visarga śakti*) of Śiva, by giving rise to consonant letters from *ka* to *ha*, which through reverse order explains the order of manifestation from the element Earth to Śakti. What it means is that the process of manifestation appears in reverse order, which is from bottom to top. It is like looking in a mirror where the right side appears to be the left and the left as the right. It is exactly the same thing that happens when the image of the elements is reflected in the mirror of Consciousness. It is because of this reason that the reflection of the powers of Śiva begins to appear not from the category of Śakti but from the category of Earth. In relation to the appearance of letters it would mean that the letter *ka* appears as the element Earth, whereas the letter *ha* appears as Śakti, The letters between *ka* and *ha*, through reverse sequence, begin the order .of manifestation from the element Water un to the category of Sadāśiva[21]. The experiential cognition of one's Self, of one's divine powers, or the garland of letters (*varṇa-mālā*), of all the categories occurs simultaneously in terms of identity or non-difference. This garland of letters, in its reverse order, is known as *mātṛkā* or mothers. These letters as mothers are directly apprehended in terms of perfect identity between Śiva and Śakti by one who is following the path of *śāmbhava upāya*. This experience of identity is not the result of cognitive reflection, but occurs by itself, which is to say that it is a method in which will plays the predominant role. This does not mean that knowledge has no role to play. In this context it is well to remember that the five powers of Consciousness—bliss, consciousness, will, knowledge, and action—are so mixed up with each other that they can never be separated. In fact, what happens is that a particular state is always dominated by a particular power, which means that the other four powers remain in a subdued condition. Thus a particular state is known by the name of the power that is predominant in that state. In fact, all these five powers together perform whatever deed or action has to be accomplished[22]. According to this reasoning, it is the power of bliss (*ānanda śakti*) that is predominant in *an-upāya*, and so this method is also known as that of *ānanda upāya*. Likewise in the method of Śiva it is the power of will (*icchā śakti*) that is predomi-nant, and for this reason is referred to as the method of will (*icchā upāya*).

As already pointed out, in this method it is will that plays such a predominant role as would result in the

abandonment of such external yogic discipline as, for example, concentration and meditation[23], Insofar as the sensorial or intellectual activities of the self are concerned, they are totally introverted not through the method of concentration or meditation, rather introversion occurs by itself and spontaneously. The thrust towards Śiva is so ardent and passionate that no doubts of any kind are entertained. Consequently, there surges up from the inner center the intuitive illumination of the Self automatically, which terminates in the realisation of liberation in terms of attainment of the transcendent state of ineffable God[24].

One of the most important concepts that the Trika Śaivites have used in the path of Śiva is that of Emptiness (*sūnyatā*). Originally the Mahayana Buddhists made use of it in relation to the Absolute in such a manner as to affirm its absolute transcendence, which would mean that the Absolute is so transcendent as to be beyond any kind of predication. The concept was also used in relation to the phenomena to establish its non-existence. The philosophical background for the emergence of this idea lies in the perception that maintains that "all our experience is confined, essentially to the realm of chance or becoming. The transitory and the momentary alone is available to us"[25], This doctrine of the Buddhists that believes in the existence of a single moment has greatly influenced the thinking of the Trika Śaivites. The Trika thinkers arrived at the conclusion that the outer phenomena in terms of emanation, preservation, destruction and ineffability is a continuous process[26], and the source of it is but the Self[27]. This process of emanation and dissolution of phenomena eventuates at such a rapid speed that it is impossible to observe it. While agreeing with the Buddhists concerning the existence of a single instant or moment, the Trika rejects the realistic notion of time as being real and thereby serving as the substratum of instants in terms of connecting them to each other. In the absence of time, the yogi through deep absorption so disconnects the frames of time as to be able to penetrate the void (*madhya*) that lies between two instants. In this manner the yogi so destroys time as to become the master of time by residing in instants. Thus the yogi immobilises time and in terms of which he resides in an eternal present.

The concept of Emptiness is so used by the Trika thinkers as would explain and express the ineffable nature of the Absolute who, however, is said to be nothing else than fullness itself. The Void when considered in terms of its absoluteness, is said to be the Pure Act (*spanda*) of Consciousness which is linked to the undifferentiated Energy that is characterised by freedom (*svātantrya*). The identification of the Self with the Void explains the idea of the absence of the body intelligence and life-force which accordingly is linked to "the expanse of ether"[28]. It is this ether which, according to Abhinavagupta, is experienced as Emptiness by Consciousness. This experience of Emptiness by Consciousness is in terms of "It is not, no, it is not," and for the yogi it embodies the supreme state of transcendence[29].

The identification of the Absolute with the Void is basically an idea that explains the non-dual nature of Reality, which would mean that the Absolute is completely devoid of all determinations. Thus by plunging into the non-dual void, there accordingly eventuates the illumination of the Self. It would mean that the Absolute is itself Void in the sense of being beyond and above duality as well as discursive forms of thought. Thus the employment of Void is such a means as would free Reality from all limitations[30]. It is because of this reason that the absolute condition of the Absolute is called the Void (*sūnyatiśūnya*)[31]

The aspirants who are unable to cultivate the superior path of Śiva are asked to take to the path of Energy (*śākta upāya*), which is one step below the

śāmbhava upāya. Since in this path much mental exertion is needed, so it is also known as the path of knowledge *(jñāna upāya)*. It is a path that terminates in such knowledge as is characterised both by duality as well as unity; and so this knowledge has appropriately been called as that of difference-in-non-difference *(bhedābheda)*[32]. It is a path in which the practice of meditation is so oriented as to be directed towards such concepts that are pure and free from the taints of any kind. The cultivation of pure thoughts is considered to be necessary because the impure thoughts are seen as the source of bondage[33]. The impure thoughts are such thoughts as are either non-intelligent or are based upon such beliefs that the individual existent is identical with the bodily apparatus. It is such an intellectual viewpoint that does not view the pure Consciousness as the substratum of what we are. While considering the world as being separate from the Self it looks upon itself as having knowledge that is limited, as having powers that are limited, and as being non-divine. In contrast with impure knowledge *(aśuddha jñāna)*, we have pure knowledge *(śuddha jñāna)* which thinks of the Self as being pure Consciousness, as being identical with the perfect ultimate Divine Principle as well as the source of the world out there Thus the nature of pure knowledge is characterised by an orientation in terms of which the Self is cognised as being non-different from the Absolute, which at the practical level of thought would mean that the so-called objectivity, too, is non-different from the Self. It is so because it is the Self from which proceeds the objective world.

The aspirant who on account of deep influence of impure thoughts is unable to stay in the path of Śiva, is accordingly advised to take to the path of Śakti. There are no props available in the path of Śiva, not even the so-called mind. It is so because the mind is so dissolved as not to have any kind of prop. It is because of this fact that the spiritual practice that the path of Śiva provides is devoid of supports *(nirālamba)*. In the path of Śakti it is the pure concepts that are taken as supports or aids by the mind. Thus the mind of an aspirant engages itself in the practice of such conceptual knowledge as is free from taints. Accordingly these pure ideas concerning the nature of Reality leave their desired imprint upon the intellect of the aspirant[34]. This pure but factual knowledge makes its imprint upon the mind in a variety of ways. The main mode of this knowledge is expressed by such terms as, for example, *yāga, homa, japa, vrata* and *yoga*[35]. All such concepts are firmly established in the mind through various types of meditation. These concepts represent substances that are to be seen as having their existence in the Lord. As substances, they are offered, at the plane of the mind, to the Lord. It is the process of offering of the substances as oblations at the mental level, that is known as *yāga*[36]. In contrast to *yāga*, we have *homa*, which is characterised by such thinking as would result in the realisation of the substances as being nothing but the forms of divine light. In affirming that the substances are nothing else that the pure forms of divine light, the aspirant so transforms them in the furnace of the fire of consciousness *(cidāgni)* as to be identical with Consciousness itself[37]. Insofar as the repetition of the sacred name *(japa)* is concerned, it consists of reflecting over and over again with regard to oneself as being identical with the intrinsic nature *(svarūpa)* of the Absolute, which is said to be perfect, pure, unrestricted and unconfined[38]. Likewise the aspirant must develop firm conviction *(vrata)* with regard to all the insentient substances *(jaḍa padārtha)* as being nothing but the expressions of divine Consciousness. In other words, the aspirant has to see the substantive entities of the world as being the emission of the Lord himself[39]. Lastly, comes the practice of *yāga*. The Trika understanding of the Absolute is such as would make it impossible for the

intellect to have any kind of grasp of it, which would mean that the nature of the Absolute is such as would be beyond the range of intellectual thinking. The Absolute, instead, always shines in itself and by itself and it is the intrinsic nature of the Absolute to shine in and through its own light. It is this kind of reflection in which is affirmed the self-shining nature of the Absolute that is constitutive of what is known as *yoga*[40].

There are certain other aspects of this method of knowledge *(jñāna upāya)*, such as bathing *(snāna)*, worship *(pūjana)* and meditation *(dhyāna)* which need to be explained briefly. The gaining of awareness concerning the actual and factual state of existence in terms of being neither bound nor free is such a step that removes such tainted thoughts that become the source of our limitations. Insofar as one subjects himself to such dialectical thinking that reflects only in terms of pairs of opposites, one would never know who one is. It is, therefore, asked of us to transcend such forms of thinking through such analysis as would give rise to the perception that views the individual existents as being neither bound nor free. This process of thinking is technically called bathing *(snāna)*—precisely because it removes the impurity of ideas in the same manner as a bath in water removes the dirt from the body[41], Similarly should reflection be directed towards worship *(pūjā)* in terms of such thinking as would maintain that I am appeased neither by the kind of worship I perform nor am I dissatisfied by its non-performance. It is I the worshipper *(pūjaka)* who really is present both in the act of worship *(pūjā)* as well as in the worshipped *(pūjya)*. Since I am identical with both the worship and the worshipped, so it is I who really is being worshiped continuously[42]. Likewise the aim of meditation too is nothing but to discover the presence of Śiva in everything that is being apprehended by the sense organs. Whatever a sense organ may apprehend, it is to be viewed as being Śiva itself. It is such a kind of vigilant awareness that is called meditation *(dhyāna)*[43].

The aim of the method of knowledge is to engage in such practices as are oriented towards the attainment of knowledge that is pure, free from the taints of impure concepts that arise in the mind, It is the repeated practice of concepts that reveal the non-dual nature of Reality which, at the conceptual level of thought, becomes firmly rooted in the mind. Once such thinking transforms itself into a firm conviction, then the aspirant succeeds in destroying the knots of difference that come about due to ignorance, which means that ignorance as doubt is totally eradicated. As a result of this firm conviction in the non-dual Absolute, there accordingly is attained the absorption *(samāveśa)* that results in the riddance of impure thinking.

The basic aim of this method is to concern itself with the states of consciousness in such a manner as would facilitate the use of psychological practices for the purpose of obtaining immersion of individual consciousness in the Divine. It is basically done through the process of correct reasoning *(bhāvanā)*, which ultimately leads to the removal of the veil of ignorance in terms of the revelation of Reality. This method is so devised as would serve the point of transition between the Inferior and Superior Ways. It accomplishes this task through the arousal of energy, which occurs either on account of intense love for Śiva, or because of the intensity of such emotions as, for example, love, passion, terror, fear, anger, etc. Also the method of elimination is so used as would lead to the absorption in a single thought. This deep absorption in a single thought results in the emergence of energy in its purest form.

The initial requirement that an aspirant is asked to fulfill is to abandon the method of concentration on concrete objects. Instead of concrete objects, he must cultivate his

imagination in such a manner as would be rooted in firm conviction. It is within such a frame of mind that the intellect is stabilised, and accordingly concentration is focussed upon the primal energy in its emergent manifestation. As a result of such practice, the aspirant may undergo a variety of experiences, which could be in the form of bliss, knowledge, awakening of the *kuṇḍalinī* or resonance in the interior of the spinal cord The aspirant accordingly enters into contact with the undifferentiated energy, and as a result obtains spontaneous repose that comes to be due to natural detachment.

This entering into the undifferentiated energy signifies such deep absorption as would lead to the destruction of limitations and structures of the individual's personality. Upon transcending the personality structures, there flashes forth suddenly such intuition that completely frees the individual from the limitations of duality, thereby maintaining the awareness with regard to Emptiness. However, mere mystical intuition cannot bring about repose that is lasting unless motivated by a powerful suggestion like—"I am Śiva, omnipresent and omnipotent." It is such a powerful suggestion that penetrates the source of energy and thereby loosens the complex knots of personality that have been caused by the sub-conscious tendencies. In this manner is recast the personality of the aspirant, and so he gains peace and repose that is permanent. Through repeated contact with Reality, the aspirant attains a state in terms of which is revealed to him the essence that is constitutive of a conscious subject—and this state is given the nomenclature of the ineffable state. This ineffable state is not an experience in terms of transcendence, but is characterised by immanence. It is an experience in which conceptualisation is not transcended, rather it is existence that invites the yogi at its source—and it is at the source of life where conflicts are resolved forever.

There is another aspect of practice of this path that is both esoteric and Tantric in orientation. And it concerns itself with the awakening *kuṇḍalinī.* The entire doctrine of *kuṇḍalinī* is based upon the notion that the particular and the universal are identical, which in relation to human body means that whatever exists in the cosmos exists potentially in the body. The aim thus is to cosmocise the body mainly through such absorptive practices that Tantricism has devised. Also there is initiated, through the process of awakening of the *kuṇḍalinī,* the experience of a cosmic transcendence by bringing about the unification of opposites. This cosmic transcendence is experienced at the point when the mystical union between Śiva and Śakti in the yogi's brain takes place, which is spoken of as being the abode of Śiva[44].

The yogi gains the experience of transcendence by focussing on such mystical centers in the body that are believed to be containing the cosmic forces. The transcendence of cosmos is achieved by arresting time, viz. by eliminating it from consciousness. The practices that a yogi employs in this path are far advanced. He so meditates on the mystical centers as to arouse the latent forces that are said to be residing therein. These centers (*cakra-s*), according to Tantric thinking, are located along the spinal cord—and the total number of them is believed to be seven.

The initial circle or wheel is known as the Basic Support (*mūlādhāra*), and is located at the base of the rectum. It is at this center where the Coiled Energy, called *kuṇḍalinī,* lies in the state of slumber, which is to say in a latent state. It rests in such a manner at this center as to block the opening to the Gracious Vein (*suṣumṇā-nāḍī*)[45]. The next circle is known as the Own Place (*svādhiṣṭhāna*), and is located at the base of the male genital organ. The third mystical center, called the Jewel City (*maṇipura*), is located in the region of the navel, whereas the fourth

center, known as the Unstruck Sound *(anāhata)* is located opposite to the heart, which is considered to be the center for exhaled breath *(prāṇa)*. Insofar as the fifth circle is concerned, it is called by the name of Immaculate *(viśuddha)*, and is said to be existing at the base of the throat. The Command *(ājñā)* Wheel is the sixth whose location is said to be between the eyebrows. It is considered to be the seat of cognitive faculty as well as of Śiva. The last center is known as the one that has Thousand Petals *(sahasrāra)*. It is believed to be existing at the top of the head, which is considered to be the abode of Śiva. It is at this place where the Coiled Energy upon ascending through these various centers along the spinal cord ends her journey by merging in Śiva. This center, however, is not related to the body on account of it being the plane of transcendence. It is because of this reason that most of the *Tāntrikas* think that there are only six centers and not seven, which; means that the *sahasrāracakra* does not pertain to the body[46].

These mystical centers are provided with necessary nourishment by the various channels that run through various parts of the body. Among them the most important are the three channels of which two run to the right and left sides of the Gracious Vein along the spinal cord. The right side of the spinal cord, which is considered as the region of Śiva, contains what is called the Yellow *(piṅgalā)* channel, which is the carrier of the descendent or inhaled breath *(apāna)*—and it is through this breath that the centers are activated. Insofar as the left side of the body is considered, it represents the region of Śakti, and the channel that carries the ascendant or exhaled breath *(prāṇa)* is known as the Vital *(iḍā)*. In order to awaken the Coiled Energy in the center, called the Basic Support, the aspirant is asked, through the technique of breath control, to neutralize the two breaths that flow through the *piṅgalā* and *iḍā* channels, thereby forcing the vital air into the Gracious Vein[47]. Upon pushing the vital air into the Gracious Vein, there then occurs the awakening of the Coiled Energy, and which, upon its awakening, is sent upwards by penetrating the mystical centers along the spinal cord. These centers, when activated, are heated up by the return passage of the Energy[48]. It is through this flaming heat that all forms of limitations a re-consumed, and thereby the realisation of the Supreme Self is facilitated. While piercing one center after another, the Coiled Energy, on her way, cleanses, absorbs, and devours the elements in the body. Accordingly, the yogi experiences the purification of consciousness in proportion to the level each center represents until there takes place mystical union between Śiva and Śakti in the higher center of the brain, which results in the devouring of all dualized forms of thought.

Thus the ultimate goal of mystical realisation is reached when complete union between Śiva and Śakti occurs and in terms of which the yogi has the experience of absorption *(samāveśa)* in Śiva. Once perfect absorption between the conscious subject and the Lord is realised, there remains nothing more to be accomplished, because the yogi

> arrives at a state of identity with Śiva (in terms of) the totality of categories. What sorrow, what delusion shall descend upon him who (has been so empowered as to have) the perception of all as (being identical with) the *Brahman*[49]

Accordingly the yogi offers as oblation

> "all (forms of) mental duality in the effulgent flames of the Self (viz., of consciousness) and (accordingly) becomes one with the Light[50]".

Lastly, we have the method which, according to the Trika thinking, is meant for such aspirants who have not been successful in any of the above three means. It is maintained that this method is appropriate for such aspirants whose mind

is so congealed by impurities as would need lot of mental and physical effort for its removal. Since this method is at the lowest wrung, so it is accordingly termed as the Individual Method *(āṇava upāya)*. It is also known as the method of action *(kriyā-upāya)* because in this method the aspirant has to exert himself energetically. This method is also known as that of difference *(bheda upāya)* on account of its functioning within the ambit of dualistic thought structure[51]. As already pointed out above, the practitioner who follows the path of Śiva does not need any such meams as support upon which the mind would fix its attention, and thereby gain stability. For this reason this excellent method is said to be devoid of support *(nirālamba)*. Insofar as the Method of Energy is concerned, it is such a method in which the mind is purified from the dross of conceptual impurities. While the mind is actively engaged in the task of actualizing the purity of conceptual knowledge, it, viz. the mind, resorts to the Self as its support. It is so because in this method reflection concerning the nature of one's own-being *(svarūpa, svabhāva)* always plays a very dominant role. Rare are the aspirants who are qualified to cultivate the two superior ways of Non-method and Śiva Method of spirituality.

The Individual Method *(āṇava-upāya)*, in contrast with the above methods, is so restricted in its operations that there is no other way for the aspirant than to take the support for the stabilisation of the mind of objects that are other than itself. The support of external objects is taken in such a manner as to think of them as being the appearance of the Lord. In this manner this method is ultimately transformed into the Method of Energy. However, there is a fundamental difference between the two methods, in that the purity of conceptual knowledge is given priority in the Method of Energy, whereas in the Individual Method the priority, however, is accorded to such objects that are external. In the method of Energy the omnipresence of the Self is so reflected upon as would allow the aspirant to have the vision of the entire universe as existing within one's own consciousness However, in the Individual Method the knowable objects are so contemplated as to envisage their separateness. It is because of this reason that this method has been equated with action. Moreover, the effort has to be persistent and continuous. There is the danger of lapsing on the way or remain suspended in the mid-course. If such a situation arises, then the yogi will have to be born again so that he may attain the state of Śivahood[52]. As the goal of becoming Śiva is difficult to attain for them who follow this path, the most they can achieve is the purification of dualized thought in terms of what may be called the state of the pacification of thought[53].

It is not the intrinsic nature of the Self that is made as the contemplative support for the mind in this method. Instead the support is sought in such objects that are outside the Self The objects of meditation are mainly the aspirant's own intellect, life force, body and the external world of objects[54]. Whenever an external object is taken as a support for the purpose of concentration by utilizing the services of the intellect, then we are in the realm of meditative concentration *(dhyāna yoga)*. The aspirant, while initiating this program of meditation, will have to bring together the subject *(pramātā)*, object *(prameya)* and the means of knowledge *(pramāṇa)*. In this way the divine effulgence of the self-shining Consciousness is so ignited as to be of ineffable nature *(bhairavātmaka)*. Afterwards the aspirant is asked to apprehend the entire cluster of objects through the pathways of the senses as well as through the mystical circle of powers *(śakti cakra)*. The devouring of objectivity has to be such as to let it stay within so that the entirety of externality is dissolved in the effulgence of absolute Consciousness. Through this practice the practitioner has the experience of emanation of objectivity

(*sṛṣṭi*) as well as of its dissolution (*saṁhāra*). As a consequence of this experience the aspirant realises his divine nature (*bhairava bhāva*), in terms of which he gains access to the limited absorption (*āṇava samāveśa*) that is pervaded by the experience Śivahood[55].

Insofar as meditation with regard to life force is concerned, it is directed upon the category of *puruṣa* as well as on the five aspects of animation. Through deep concentration is gained such repose (*viśrānti*) as would sequentially result in the experience of different planes of bliss. The bliss that results from concentration on subjectivity (*pramātṛ tattva*) or on the category of *puruṣa* (*puruṣa tattva*) is termed as self-bliss (*nijānanda*)[56]. There emerges the experience of bliss, called *nirānanda*, when meditation is devoid of an object[57]. The next step that the aspirant has to take is that upon the emergence of the exhaling breath (*prāṇa*) he has to fix his attention upon its objectivity and upon the infinite objectivity that lies within its range through the process of the inhaling breath (*apāna*). Upon the completion of this process, the aspirant has to repose his attention on both *prāṇa* and *apāna*. As a result of this repose emerges the bliss that is known as *paramānanda*[58]. Having become fully illumined, the aspirant accordingly unifies multitudinous objectivity by reposing it on the equalising breath (*samāna*), and the result that is obtained is in terms of the experience of bliss known as *brahmānanda*[59]. While ascending the planes of bliss, the aspirant now is in a position to dissolve all forms of conceptual objectivity as well as the means of knowledge into the intrinsic nature of the Self by means of resting upon *udāna*. In doing so, the aspirant has the bliss that is called the *mahānanda*[60]. The aspirant now reaches such a position whereby he while reposing on *vyāna*, so contemplates as to be tree from all forms of adjuncts (*upādhis*), limitations and attributes. As a result of such contemplation he experiences accordingly the bliss called *cidānanda*. At this plane of bliss dependence (*ālambana*) on the so-called insentient objectivity completely falls off[61]. Upon having traversed the six planes of bliss (*ānandabhūmi-s*), the aspirant reaches a state whereby he is so empowered as to have the direct cognition of his *prāṇa śakti*, viz. the power of animation. The bliss that he experiences at this final stage is limitless in the sense that it does not suffer from any kind of limitation or division. The nature of the bliss is such that it shines as an uninterrupted presence in the entire objectivity that is constitutive of the world. The absorption is easeful, spontaneous and natural, which means that at this stage all types of meditative practices are completely abandoned. This unlimited bliss that is experienced at the seventh plane is so universal as to be called *jagadānanda*[62].

While stationed in the repose of *jagadānanda*, the aspirant simultaneously takes note of the emergence of life-force in the heart—and the process that is involved is technically called either *uccāra yoga* or *prāṇa yoga*. As to whether one has gained proficiency in this method depends upon the manifestation of six signs. If these six signs manifest themselves externally, then the aspirant has been successful in his task. The signs are (a) the experience of bliss[63], (b) the experience of spilling over of bliss[64], (c) the experience of trembling of the body, (d) the experience of sleep as well as (e) of inebriation[65]. All these experiences emerge when the life-force is made as the basis of contemplative practice. This yogic practice concerning the life-force is in no way identical with the practice of breath control (*prāṇayāma*) precisely because it is not considered as an internal practice that terminates in the realisation of the state of absorption. The kind of bliss that is experienced is dependent on the nature of absorption. The level of bliss, thus, would be measured in terms of the degree of depth that absorption has gained. It is because of this reason that there eventuates variation

insofar as the levels of bliss are concerned.

The aspirant has also the possibility of engaging in such a yogic practice that is more concrete than the above one. This concrete form of spiritual practice is known as *karaṇa yoga.* It is such a practice in terms of which the aspirant looks at his body as the divine temple of God, and accordingly so contemplates the various mystical circles/wheels in the body as to visualise the actuality of the entire universe. The visualisation is such as would terminate in the realisation of the universe as being but the display of absolute divine power of the Lord. Thus the aspirant has the experience of his own body as well as of the universe as being nothing else than the self-manifestation of the glory of the Lord[66]. The so-called mystical awakening of *kuṇḍalinī* comes within the framework of this contemplative practice. Although in some Tantric schools the yoga of *kuṇḍalinī* is highly valued as a spiritual method, yet in the Trika system it is considered as one of lowest spiritual method, and accordingly is placed at the third plane on the spiritual ladder of *āṇava upāya.* As the *karaṇa yoga* is external in dimension, so the techniques that are used are also of physical nature. It is because of this reason that the hand-gestures *(mudrā-s)* are extensively used in this method as it is believed that their use results in the immediate attainment of absorption.

There is an another form of practice, which is one step below that of *karaṇa yoga,* and which is known by such names as the *varṇa yoga* or the *dhvani yoga.* It is believed that there occurs, due to the influence of the power of life force *(prāṇa śakti),* within the body a kind of sound *(nāda)* that is of wonderful and amazing nature[67]. This inward sound can be heard upon closing the opening of the ears. The aspirant can attain the state of absorption by contemplating the inaudible sounds that are occurring constantly inside the body. All the letters of alphabet have their source in this inward sound, and it so because it is within the crucible of this sound that the unity *(sāmarasya)* of all the letters can be discovered. It is through the reflective concen-tration on this inward sound that the seed syllables *(bīja-mantras)* concerning emanation and dissolution of the universe can be contemplated upon. This practice among all the practices of *āṇava upāya* is the easiest one, because the aspirant, without much effort, can fix his mind upon the mystical sound.

The aspirant who is unable firmly to fix his mind upon the intellect, life force, body and the inward sound, is asked to engage in such an external practice that would be easy to follow—and such a practice, according to the Trika, is known as *sthāna prkalpana.* The centers or the places *(sthāna)* of practice are said to be mainly three, namely, the breathing air *(prāṇa vāyu),* gross body *(sthūla śarīra),* and the external world[68]. It is considered that the power of life force is characterised by the pentad of exhalation *(prāṇa),* exhalation *(apāna),* equalising breath *(samāna),* ascending breath *(udāna),* and by the pervasive breath *(vyāna).* However, the breath that is directly related to the *sthāna prakalpana* is the breath that arises in the space of the heart from a distance of twelve fingers *(dvādaśānta).* It is this breath that is exhaled through one of the nostrils. When expelled, the breath ends at a distance of twelve fingers outside in the space, and it is from this point from where the breath that is inhaled arises, which ends inside the body at a distance of twelve finger's from the heart. These two places are known as the outer end of the twelve *(dvādaśānta)* and the inner end of the twelve. It is within the space of these two ends of twelve that concentration has to be fixed upon the outgoing breath *(prāṇa)* and the incoming breath *(apāna).* The concentration really has to be on the void *(śūnya)* that comes about between the moments when reposing of concentration on *prāṇa* and *apāna* occurs. This void really

emerges when the appearance and disappearance of two breaths eventuates at the points of *dvādaśānta*[69]. Through this practice is achieved in steps the dissolution of thoughts in the mind. As a consequence of the disappearance of thoughts there occurs the absorption *(samāveśa)* that is appropriate to the *āṇava upāya*.

Apart from the above spiritual methods of *āṇava upāya*, there is an another method of recognising the state of Śiva, and the method is known as that of the Six Paths *(ṣaḍādhva)*. This method consists of two parts, namely, word *(śabda)* and it's object *(artha)*, which in the language of Vedanta is embodied by such terms as name *(nāma)* and form *(rūpa)*. Insofar as the word is concerned, it consists of the triad of *varṇa, mantra* and *pada*, whereas the object consists of the triad of *kalā, tattva* and *bhuvana*. Both these triads in the Trika system are given respectively the nomenclatures of the Path of Time *(kālādhava)* and the Path of Space *(deśādhva)*. Since each path consists of a triad, so the total number of paths, thus, is six, and each path has to be so contemplated as would terminate in the required result.

Let us, first, take into consideration the Path of Time. The most subtle and the smallest unit of time is said to be the moment *(kṣṇa)*. As to how a moment may be measured is quite uncertain. The Trika accepts the idea concerning time as being sequential, which is to say that it is so oriented as to be cognised in terms of series. The subtlest moment of time is dependent on vibration in the mind, which amounts to saying that a moment lasts to the measure a thought lasts in the mind[70]. We know that the vibratory velocity of the mind in the states of waking *(jāgrat)*, dreaming *(svapna)* and sleeping *(suṣupti)* is different. In the waking state it is dim, whereas in the dreaming state it is fast. In comparison to these two states, the vibration in the state of sleep is faster. The other two states, which are the Fourth *(turya)* and beyond the Fourth *(turyātīta)*, the speed of pulsation is very fast. In these two last states the process of time, although eventuating sequentially, is not experienced at all. It is because of this reason that these two states are said to be of the nature of non-time-in-time[71]. It would mean that time is so subtle at higher planes that its enumeration is impossible to conduct.

The enumeration of time begins with the moment, and the duration of the moment is said to be that of one thought. The perception of the moment falls within the ambit of knowledge, and knowledge is always actualised in terms of linguistic formulations, which means that it is always in terms of words. There, is no possibility of knowledge to occur apart from words. In the context of time it would mean that the understanding of time is dependent on linguistic formulations, which is to say that the contemplation on time is characterised by words. It is the letter *(varṇa)* that explains or expresses the transcendent form of the word. It is through the association of the letter with the word *(śabda)* that gives rise to the formation of seed mantra *(bīja mantra)*. And it is the power of *mantra* that terminates in the formation of a sentence *(pada)*. It is through the reflective contemplation of the word, letter arid sentence that the aspirant is able to pervade the entirety of time-sequence from a moment to an aeon. Accordingly does the aspirant absorb the vast expanse of time by focussing separately upon the pentad of animation till he finally is able convincingly to pervade over the time process of such realms *(tattva-s)* that are presided over by Brahmā, Viṣṇu, Rudra, Śrīkaṇṭhanātha, Īśvara, and Śadāśiva[72]. Finally, he reaches such a state of accomplishment whereby he obtains complete freedom from the contraction *(saṁkoca)* that time initiates, which means that he is so enabled as to have the absorptive experience of the infinite lordship of the timeless Lord.

The subtle form *(sūkṣma ākāra)* of the thirty-six categories *(tattva-s)* consists of five planes,

and extends from the *nivṛtti-kalā* to *śāntātīta kalā*. In each are contained a number of realms *(bhuvana-s)* and the total number of the realms is said to be one hundred eighteen. An aspirant is asked to bring into contemplative focus the various realms, categories as well as the *kalā-s*, viz. the container of the realms. Through contemplative absorption the aspirant has the experience of each realm as being the form of the Supreme Lord. While in deep contemplative absorption, the aspirant dissolves the pathway of space *(deśādhva)* into the body, body into the breath, breath into the intellect, intellect into the void, and void into consciousness *(saṁvid)*. Through this process of dissolution the aspirant ultimately has such an experience of recognition in terms of which he realises his essential nature as being nothing else but pure Consciousness[73]. This realisation of being essentially pure Consciousness results in the experience of freedom from the contraction that the Path of Space imposes. In this manner is removed the formation of contraction that these two pathways initiate and actualise.

Insofar as the categories are concerned, they are of two types, namely, objective and subjective. The thirty-six categories, however, may be termed as being objective *(prameya-tattva-s)*, whereas the seven experiential states are known as being subjective *(pramātṛ-tattva)*. Thus the seven subjects, viz. from *sakala* to *akala*, and their corresponding powers (*śakti-s*) are recognised by the aspirant while in contemplation as being identical with his essential nature. Technically it is known as the knowledge of the fifteen *(pañcadaśī vidyā)*. The next step the aspirant is asked to undertake is to abandon the *sakala* subject and contemplate only upon the six subjects and their powers, which is from *prlayākala* to *akala*. This process has to be repeated till at last he reaches the *akala* subject. In this way are thus contemplated the various categories, whether objective or subjective

In order to achieve success in any one of the spiritual methods, it is necessary for the aspirant to take shelter under the wings of a spiritual master *(guru)* who abides in the undifferentiated state of Śiva. Although the Trika thinks Śiva to be the real master and the liberator of the cosmos[74], yet it is this very Śiva who comes to the rescue of the disciple in human form. From the doctrinal point of view there is no essential difference between the teacher and the disciple as both of them are essentially of identical nature. However, difference between the two remains to the measure the disciple has not attained the undifferentiated state of identity. The difference between the two fades away the moment both of them abide in the supreme state of non-difference. The disciple achieves such a state by identifying himself with the accomplished master, and through him with Śiva.

The spiritual unfoldment of the disciple begins the moment he approaches an accomplished master. In doing so, he opens up to the possibility of receiving divine grace as the best antidote against the disease of bondage. The transmission of grace could either be intense, moderate or dim, depending on the preparedness of the disciple. Those upon whom grace is intense follow the superior paths of *śāmbhava upāya* and *an-upāya*, whereas those who follow the inferior paths of *śākta upāya* and *āṇava upaya* can have grace either moderate or dim

An accomplished master is said to be the one who has the power of conferring full consecration *(abhiṣeka)* upon the disciple. It must be kept in mind that, according to the Trika thinking, consecration must be distinguished from initiation *(dīkṣā)*. The process of initiation is such as to be dependent upon the yogic practices and rituals. The spiritual master while initiating the disciple, initially establishes certain identifications in the disciple, which means that the master identifies himself with the

disciple and thereby introduces the disciple to the spiritual path that the master considers appropriate. Thus there is established such a kind of interpenetration between the master, the disciple and the universe as would ultimately terminate in the fusion with the Ultimate Reality. It is this fusion with Reality that delivers the disciple from the entanglement of bondage. Consecration, however, may be compared to the anointing of a king. It is in and through consecration that the master confers full illumination as well as the powers of omniscience and omnipotence upon the disciple, thereby making him a *jīvanmukta.*, viz. liberated in-life. Thus the disciple attains the status of a master.

The next step that the aspirant has to take concerns with such meditative practices as would result in the quietude of thought in terms of its purification. And these practices are based upon the *a priori* notion that the energy that activates the cosmos exists potentially in the body. It is this idea that is confirmed by this aphorism of the *Śiva Sūtra* which says, "As in the yogi's body, so also elsewhere"[75]. It is upon the arousal of this latent energy in the body that the aspirant can obtain freedom from the ignorance that is the cause of the bondage of transmigration. Whether the exercise concerns itself with the concentration on an object or image, or with the identification with the deity, or with the various bodily postures, or with the unification of the current of thought, or with breath control—all of them are directed at pacifying thought in terms of effecting inward purification. Once the consciousness of duality is overcome, there ensues the undifferentiated state of absorption in Śiva. However the repose of absorption that is attained through *āṇava upāya* is that of tranquility of thought[76]. It is such a state of mental calm in terms of which the mind is so purified that it does not succumb any more to duality. Thus mind rests in itself and thereby checks such motivation as gives rise to transmigration.

One of the redeeming features of the Trika practices is that they are not so ascetically oriented as are the yogic practices that have been prescribed by the *Yogasūtra* of Patañjali. It because of this reason that Utpaladeva gave to the Trika spiritual practices the nomenclature of such a path that is easy as well as new[77].

It is because of such an orientation that these practices come within the ambit of what is called the royal yoga (*rāja-yoga*). All these practices, from *āṇava upāya to an-upāya,* are so spoken because of they are free from such deprivation of the senses that is considered to be essential in the yoga of Patañjali. In the yoga of Patañjali the practices are so devised as would result in the suppression of the modifications of the mind[78]. Such is not the aim of the yoga that Trika has prescribed. The Trika yoga, believes that the suppression in any form of the mind would make the mind more unstable and prone to delusion[79]. Instead of suppressing the mind, the Trika prescribes such contemplative methods as would engage the mind in such a manner that would lead to the emergence of what may be called the mood of Śiva, which, in other words, means that the mind, in a graduated manner, attains complete merger with Śiva.

Once the introvertive absorption becomes easeful and spontaneous, there accordingly is reached the state whereby the use of any kind of method automatically falls off. It is a state in which the fluctuations of the mind in their entirety are dissolved, through deep absorption, into the indeterminate state of Consciousness. Thus it is not the dissolution of the modifications of the mind that in the Trika is referred to as yoga. It is, instead, the attainment of the state of recognition in terms of perfect identity with Śiva that is called yoga.

References

1. *Īśvarapratyabhijñā-kārikā* (hence forward *IPK*), 3.2.12: *mukhyatvaṃ kartṛtāyās ca bodhasya ca cidātmanaḥ/ śūnyādau tadguṇe jñanam tat samāveśa lakṣaṇam//*

2. *Tantrasāra (hence forward TS), ch. 1—samastam-idam-ekaṃ cinmātra-tattavaṃ kālenākalitaṃ deśenāparicchannaṃ ākṛtibhiraniyantritaṃ... svatantramānandaghana tattvaṃ tad-eva-ahaṃ / tatraiva-antaramayi viśvaṃ pratibimbitaṃ evaṃ dṛdaṃ vivincānanmya śaśvad-eva parmeśvaraḥ samāvesho nir-upāyaka eva / tasya ca mamantra-pūjā-dhyāna-caryā-ādi niyantranā-kācit // See also Tantrāloka-viveka (henceforward TAV), 2.2: upāyair na śiva bhāti bhānti te tat prasādataḥ / sa eva ahaṃ svaprakāśo bhāse viśva-svarūpakaḥ /*

3. *TAV, 2.1: siddhānāṃ yoginīnām ca darśanaṃ carubhojanaṃ // kathanaṃ saṁkramaḥ śāstre sādhanaṃ guru sevanam / ityādyo nir-upāyasya saṁkesepo'yaṃ varānane //*

4. *TS, ch.1, upāya-jālaṃ na śivam prakāśyed, ghaṭena kiṁ bhāti sahasradīdhitiḥ / vivecayannit tham-udāra-darśanaḥ, svayaṃ ivamāviśet kṣanāt //*

5. *Tantrāloka (hence forward TA), 1.242: tato'pi paramaṃ jñānam-upāya-ādi-vivarijitam / ānanda-śakti-viśkāntam-anuttaraṃ-iha-uccayate //.*

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7. L.N. Sharma, *Kashmir Śaivism*, Varanasi: Bharatiyā Vidya Prakashan, 1972, p. vii, See also *TA, 2.39-40, 8.70; Maheśvarānanda, Mahāratha-mañjari*, vv. 64-72.

8. Pandey, op. cit., p. 303.

9. TA, 1.107-8.

10. *Pratyabhijñā-hṛdayaṃ, sūtra 2.*

11. *TA, 1.182.*

12. *Paramārthasāra* (henceforward *PS*), v. 96: *paramārtha-mārgamenaṃ jhatiti yadā gurumukhāt samābheti / ati-tīvara-śakti-pātāt tadaiva nirvighnameva śivaḥ //*

13. *TA, 8.173*

14. Pandey, op. cit., p. 80

15. *Īśvarapratyabhijñā-vimarśinī* (henceforward *IPV*), 4.2.2.

16. *TA*, 5.356; see also *Vijñānabhairava* (henceforward *VB*), vv. 15, 65-66, 72, 150, 152, 155.

17. *IPV, 4.1.15*

18. Ibid., 1.236; *abheda-upāyam-atra-uktam śāmbhavam śāktam-uccayate / bhedābheda ātmaka-upāyam bheda-upāyam tathānavam //*

19. *TS, p. 10, svātantrya-śaktim-eva-adhikām paśyan nirvikalpam-eva bhairava samāveśam-anubhavati* / See also *Anuttarāṣṭaka*, v. 2: *mā kiṁcit tyaja mā gṛhaṇa virama svastho yathāvasthitaḥ//*

20. *TAV, 1.42: sa (śāmbhava) eva parām kāṣṭhām prāpta ca an-upāya iti-uccayate /*

21. *TS, ch. 3*

22. *Śivadṛṣṭi* (henceforward *SD*), 1.24-25: *ghaṭa-ādi-gṛha-kāle-api ghaṭaṃ jānāti sā kriyā / jānāti jñānam-atraiva niricchorvedankṣatiḥ// aunmukhya-abhāva-tastasya nirvṛttir-nirvṛti vinā/ dveṣye pravartate naiva na ca vetti vinā catam /*

23. Sharma, op. cit., p. 353.

24. *VB*, vv. 140-44.

25. Sharma, op. cit., pp. 162, 164.

26. Pandey, op. cit., pp. 530-31.

27. *Mahārthamañjarī*, v. 54.

28. *VB*, v. 32.

29. *TA*, 6.10

30. *VB*, v. 89

31. *TAV*, 6.10

32. L.N. Sharma, op. cit., pp. 54-55.

33. *TS*, ch. 4: *vikalpa-balād eva jantavaḥ baddham ātmānam abhimanyante, so abhimānaḥ saṁsāra-prati-bandha-hetuḥ, ataḥ pratidvandarūpo vikalpa uditaḥ saṁsāra-hetuṃ vikalpaṃ dalayati itya abhi-udaya-hetuḥ //*

34. Ibid., ch. 4: *sa ca evaṃ rūpaḥ—samastebhyaḥ paricchinna-svabhāvebhyaḥ śivāntebhya tattvebhyo yat uttīrnaṃ aparicchinna-smvinmātra-rūpam tadeva ca paramārthaḥ... tadeva ca ahaṃ / ato viśvottīrṇo viśvātmā ca ahaṁ /*

35. Ibid., ch. 4: *sattarka eva sākṣāt tatra upāyaḥ / sa eva ca śudhavidyā / sa ca bahuprakāratayā saṁskṛto bhavati / todyathā—yāgo homo japo vṛtam yoga iti /*

36. Ibid., ch. 4: *tatra bhāvānām sarveṣām parameśvara eva sithitiḥ / na-anyat vyṭiriktam-asti iti vikalparudi-prasiddhye parameśvara eva sarva bhāva-arpanaṃ yāgah//*

37. Ibid., ch. 4: *sarve bhāvāḥ parameśvara tejomayaḥ iti rūda-vikalpa-prāptyai parameśa-saṁvidanalatejasi samasta-bhāva-grāsa-rasiktābhimate tattejo-mātra-āviśeṣatva-saha-samasta bhāva-vilāpanaṃ homaḥ //*

38. Ibid., ch. 4: *evaṃ vidhaṃ tat paraṃ tattvaṃ sva-svabhāva-bhūtaṃ iti antaḥ parāmarśanaṃ japaḥ //*

39. Ibid., ch. 4: *Parameśvara samatābhimānena dehsaya-api ghaṭa-āderāpi avalokanaṃ vṛtam.*

40. Ibid., ch. 4: *tat svarūpa-anusaṁdhānātmā vikalpa viśeṣo yogaḥ. /*

41. *SB, 7.87: na me bandho na me mokṣastau malatvena samsthitau/ pratipattiyānaya snānaṃ nirmalīkaraṇam mataṃ //*

42. Ibid., 7.92: *pūjanannāsti me tuṣṭrnāsti khedo hi-apūjanāt / pujakairavibhedena sadā pūjeti pūjanaṃ //*

43. Ibid., 7.79: *yena yena indriyenārtho gṛhite tatra tatra sa / śivatā lakṣitā satyā tad dhāyanam-ti vṛṇyate //*

44. *Mircea Eliade, Yoga: Immortality and Freedom, 2nd ed., Princeton: Princeton University Press,* 1969, pp. 244-45.

45. Ibid., p. 241

46. Ibid., pp. 241-43

47. Ibid., pp. 236-41

48. *VB*, vv. 26, 35, 52

49. *PS*, v. 52

50. Ibid., v. 68

51. *TS, ch. 5: yadā tu upāntaraṃ asau sva-saṁskārāthaṃ vikalpo'pekṣate, tadā buddhi-prāṇa-deha-ghaṭa-ādi-kān parimita-rūpān upāyatvena gṛhnān aṇutvaṃ prāpta āṇavam jñānam-āvirbhāvayati. /*

52. *PS*, vv. 98-102

53. *TA*, 3.211

54. *Mālinī-vijaya-tantra*, 2.21: *uccāra-karaṇa-dhyāna-varṇā-sthānaprakapanaiḥ / yo bhavet sa samāveśaḥ samyag āṇava uccayate //*

55. *TS*, ch. 5: *tatra pramātṛ-pramāṇa-prameya-rūpasya vahni-arka-soma-tritayasya saṁghaṭṭam dhyāyet yāvat asau mahā-bhairava-agniḥ dhyāna-vāta-saṁiddākaraḥ sampaddayate.*

56. *TA, 5.44: nijānande pramātra-aṁśa-mātare hṛdi purā sithitaḥ/*

57. Ibid., 5.44: *śūnyatā-mātra-viśrānter-nirānandaṃ vibhāvayet /*

58. Ibid., 5.45-46: *prāṇa-udaye prameye tu parānandaṃ vibhāvayet / tatra ananta prameya-aṁśa-pūraṇa-apāna-nirvṛtaḥ // parānandagatastiṣṭhet apānaśaśi-śobhitaḥ /*

59. Ibid., 5.64-47: *tato ananta-sphuran-meya-saṁghaṭṭ-aikānta-nirvṛtaḥ / samānabhumimāgamya brahmānanda-mayo bhavet //*

60. Ibid., 547-48: *tato'pi māno-meya-augha-kalanā-grāsa-tat-paraḥ / udāna-vahanau viśrānto mahānandaṃ vibhāvayet //*

61. Ibid., 5.42: *nir-upādhir-mahā-vyāptir-vyāna-ākhya-upādhi-varjita / tadā khalu cidānando yo jaḍanupabṛmahitaḥ /*

62. Ibid., 5.50-52: *yatra ko'pi vyavacchedo nāsti yad-viśvataḥ sphurat / yadānāhata saṁvitti paramāmṛta-brhm hitaṃ / yatrāsti bhāvanādina na mukhyā kapi saṁsithitaḥ // tadeva jagadānandaṃ-asmābhyaṃ sambhurucivān // tatra viśrānti-rāheya hṛdya-uccāra-yogataḥ //*

63. Ibid., 5.101: *atra bhāvanayā deha-gata-upāyaiḥ pare pathi / vivikṣo pūrṇata-sparśa parānānandaḥ prajāyate//*

64. Ibid., 5.102: *toto'pi viddutāpāta-saḍṛśe deha-varjite / dhāmni kṣaṇam samāveśād udbhavaḥ prasphuṭa plutiḥ /*

65. Ibid., 5.103-05

66. *Tantrāloka-viveka*, 5.129

67. *TS*, ch. 5: *asmin eva uccāre sphuran avyaktānukrti-prāyo dhavniḥ varṇaḥ/ …tad-abhyāsāt para-saṁvitti-lābhaḥ /*

68. Ibid., ch. 6: *sa eva sthāna-prakalpana-śabdena uktaḥ / tatra tridhā sthānaṃ—prāṇa-vāyuḥ śarīraṃ bāhyaṃ ca /*

69. *VB*, v. 51: *yathā tathā yatra tatra dvādaśānte manaḥ kṣpaet / prati-kṣaṇam kṣīṇa-vṛtter vailakṣṇyam dinair-bhavet //*

70. *TA*, 7.25: *kālastu bhedakastasya sa tu sūkṣmaḥ kṣṇo mataḥ / saukṣmyasya ca avadhir jñānaṃ yāvat- tiṣṭhati sa kṣṇaḥ //*

71. *TS*, ch. 6: *yat tat sāmanasyam sāmayam tad-brahma / asmāt sāmansyāt akalyāt kālān nimeṣa-unmeṣa-mātra-taya proktā śeṣa-kāla-prasara-vilaya-cakra-barmodayaḥ / Evem asaṁkhyāḥ sṛṣṭi pralayāḥ ekāsmin mahā-sṛṣṭi-rūpe prāṇe so'pi saṁvidi sa upādhau sa cinmātre cinmātrsya-eve-ayaṃ spandaḥ yadayaṃ kalodayo nāma //*

72. Ibid., ch. 6: *evaṃ akhilaṃ kālādhvana prāṇodaya eva paśyan sṛṣṭi-saṁhārāns ca vicitrān niḥ-saṁkhyān tatraiva ākalayan ātmana eva parameśvrayam pratibhijñānan mukta eva bhavati.*

73. Ibid., ch. 7: *tam samastam-adhavanaṃ dehe vilāpya dehe ca prāṇe, tam dhiyi, tan śūnye, tat saṁvedane nirbhara-paripūrṇa-saṁvit sampaddate /*

74. *TA*, 13.159

75. *Śiva Śūtra*, 3.17

76. *TA*, 3.211 P

77. *IPK*, 4.1.16: *iti prakaṭito mayā sughaṭa mārgo navo, mahā- guru- bhir uccayate sma śiva-dṛṣṭi-śāstre yathā / tad atra nidadhat padaṃ bhuvana-kartriāma-ātmano, vibhāvya śivata-mayīm anīśam āviśan siddhyati //*

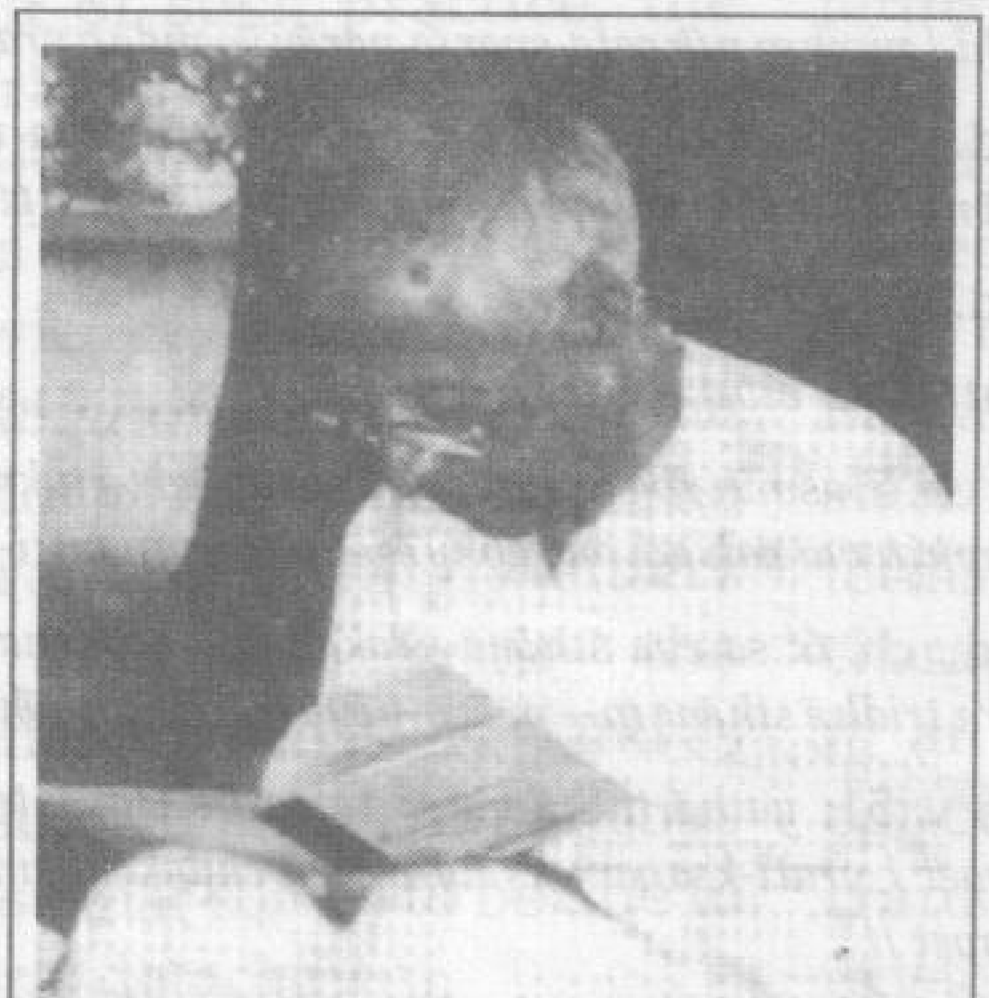
78. *Yogasūtra*, 1.2: *yogaścittavṛttinirodhaḥ /*

79. *Mālinī-vijaya-vārtika*, 2.109: *svaṃ panthānam hayasyeva manso ye nirundhate / teṣam tat khanḍana yogād dhāvaty-utpatha-koṭibhiḥ //*

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या: ईश्वरस्वरूप स्वामी लक्ष्मणजू



समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतर्दृष्टिपूर्ण व्याख्या।

भक्तिविलास नामक बारहवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम 'रहस्यनिर्देश' भी है। भगवान उत्पलदेव ईश्वरीय इच्छास्वातंत्र्य के रहस्य से अपने को अवगत कराना चाहते हैं अतः वे इस स्तोत्र में अपने इष्ट आराध्यदेव से ही उस रहस्य को समझाने की प्रार्थना स्तोत्ररूप में करते हैं। अतः इसका नाम 'रहस्यनिर्देश' भी रखा गया है।

सहकारि न किञ्चिदिष्यते
भवतो न प्रतिबन्धकं दृशि।
भवतैव हि सर्वमाप्लुतं
कथमद्यापि तथापि नेक्षसे ।।१।।

अन्वयः– (प्रभो) भवतः दृशि किञ्चित सहकारि न इष्यते (तथा किंचित) प्रतिबन्धकं न हि सर्वं भवता एव अप्लुतं तथापि कथम् अद्य–अपि (त्वं) न ईक्षसे।

(**प्रभो**–हे ईश्वर!), **भवतः**–आप का, दृशि–साक्षात्कार करने में, **किञ्चित्**–(अन्तःकरण की शुद्धि आदि) किसी, **सहकारि**–सहायक (साधन) की, **न इष्यते**–अपेक्षा नहीं है, (**तथा किंचित्**–तथा कोई), **प्रतिबन्धकं**–रोकने वाला भी, **न**–नहीं है **हि**–क्योंकि, **सर्वं**–(यह) सारा (जड–चेतन–मय–जगत), **भवता**–आप (चिद्रूप) से, **एव**–ही, आप्लुत–व्याप्त है। **तथापि**–ऐसा होते हुए भी, **कथम्**–क्या बात है कि, **अद्य–अपि**–अभी भी (व्युत्थान में), (**त्वं**–आप) **न ईक्षसे**–(प्रत्यक्ष रूप में) दिखाई नहीं देते।

(हे परमदेव!) आपका दर्शन पाने के लिए कोई भी सहायक–सामग्री अपेक्षित नहीं है, और न इस दिशा में कहीं कोई अड़चन ही है, निश्चय से यह सारा प्रपंच (अन्तःबहिः) आप चित्–प्रकाश से व्यास है, तो भी न

जाने क्यों (मुझे), अभी भी (अर्थात् व्युत्थानकाल में भी), आपका स्पष्ट साक्षात्कार नहीं हो रहा है?

अपि भावगणादपीन्द्रिय-
प्रचयादप्यवबोधमध्यतः ।
प्रभवन्तमपि स्वतः सदा
परिपश्येयमपोढविश्वकम् ।।२।।

अन्वयः— (प्रभो) भाव गणात् अपि इन्द्रियप्रचयात् अपि अवबोध मध्यतः अपि स्वतः प्रभवन्तं (त्वाम्) (अहं) सदा अपोढ विश्वकं परिपश्येयम्।

(**प्रभो**—हे स्वामी!), **भाव—गणात्**—(घट, पट आदि) वस्तुवर्ग से, **अपि**—भी, **इन्द्रिय**—इन्द्रियों के, **प्रचयात्**—समूह में से, **अपि**—भी, **अवबोध—मध्यतः अपि**—(और) चित् प्रकाश रूपी तुर्य अवस्था में भी, **स्वतः**—आप से आप ही, **प्रभवन्तं**—प्रकट बने हुए, (**त्वाम्**—आप के स्वरूप को), (**अहं**—मैं), **सदा**—सदा, **अपोढविश्वकं**—भेदभाव को तिलांजलि देकर, **परिपश्येयम्**—सर्वथा (अर्थात् व्युत्थान में भी) देखता रहूँ।

(हे प्रभु!) 'प्रमेय—पदार्थों के अटाले, इन्द्रियों का समूह और (तुरीया) जैसी) ज्ञानमयी अवस्थाएँ—इन सबों में स्वरसता से प्रकट होने वाले, और भेदभाव पर आधारित विश्वभाव का पूरा बहिष्कार करने वाले, आपके स्वरूप को (मैं) प्रतिसमय (अर्थात् व्युत्थान काल में भी) देखता रहूँ।

संकेत—

सद्गुरु महाराज ने इस पद्य का भाव इस प्रकार समझाया है – 'भाव यह है कि चाहे समावेश हो अथवा व्युत्थान, सभी दशाओं में मैं प्रत्यक्ष रूप में आपके साक्षात्कार का आनन्द उठाता रहूँ। यह मेरी कामना है, और इसके सिवा मेरे सुख का दूसरा कोई साधन नहीं है।

कथं ते जायेरन्कथमपि च ते दर्शनपथं
व्रजेयुः केनापि प्रकृति महताङ्केन खचिताः ।
तथोत्थायोत्थाय स्थलजलतृणादेरखिलतः
पदार्थाद्यान्सृष्टिस्रवदमृतपूरैर्विकिरसि ।।३।।

अन्वयः— (नाथ) स्थलजलतृण आदेः अखिलतः पदार्थात् यान् (त्वं) तथा उत्थाय सृष्टिस्रवत् अमृत पूरैः विकिरसि ते (भक्ताः) केन अपि प्रकृतिमहता अङ्केन खचिताः (सन्तः) कथं जायेरन् च कथम् अपि ते (लोकस्य) दर्शन पथं व्रजेयुः।

(**प्रभो**—हे स्वामी!), **स्थल**—स्थल, **जल**—जल और, **तृण आदेः**—तृण आदि, **अखिलतः**—समस्त, **पदार्थात्**—वेद्य वर्गों से (अर्थात् परिमित वेद्य दशा से), **यान्**—जिन्हें, (**त्वं**—आप), **तथा**—अलौकिक **अनुग्रह**—शक्ति से, **उत्थाय—उत्थाय**—उठा—उठा कर (अर्थात् उनका उद्धार कर के), **सृष्टि**—(उन पर परमानन्द रूपी) सृष्टि से, **स्रवत्**—बहती हुई, **अमृत—पूरैः**—अमृत की धारायें, **विकिरसि**—बरसाते हैं, **ते (भक्ताः)**—वे (**भक्त**—जन), **केन—अपि**—एक अलौकिक, **प्रकृति**—(परमार्थिक) स्वभाव के, **महता**—बड़े (अर्थात् असाधारण), **अङ्केन**—चिह्न से, **खचिताः**—प्रकाशित, (**सन्तः**—होकर), **कथं**—कैसे, **जायेरन्**—(इस संसार में फिर) जन्म ले सकते हैं, **च**—और, **कथम् अपि**—कैसे, **ते**—वे, (**लोकस्य**—लोगों की), **दर्शन—पथं**—दृष्टि के मार्ग पर (अर्थात् वेद्य—रूपता में) **व्रजेयुः**—आ सकते हैं? (अर्थात् वे ज्ञातृ—रूप हैं, अतः किसी प्रकार से ज्ञेय नहीं बन सकते)।

(हे अनुग्रहमय भगवान्!) भूमि, जल या घास इत्यादि पदार्थों के रूपवाली संकुचित वेद्य दशा से, अलौकिक

अनुग्रह–शक्ति के द्वारा ऊपर उठा उठाकर (बार बार उद्धार करके), आप जिन को परम आनन्दमयी सृष्टि से बहती हुई अमृत की धाराओं से (चारों ओर) छिड़कते रहते हैं, वैसे भक्तजन किसी अवर्णनीय ईश्वरीय स्वभाव के अनूठे चिह्न से जड़े हुए होने की दशा में, कैसे (इस संसार) में फिर से जन्म लें या लोगों की नज़रों में पड़े – तात्पर्य यह कि लोगों की नज़रों में पड़कर फिर से वेद्य भूमिका पर उतरें?।

संकेत–

इस पद्य पर सदगुरु महाराज का स्पष्टीकरण इस प्रकार है – भाव यह है कि–हे नाथ! जिन भक्तों पर आपकी दया–दृष्टि आनन्द अमृतधारा छिड़कती है, वे सदा के लिए जन्म–मरण के चक्कर से छूट जाते हैं और लोगों से देखे नहीं जा सकते, अर्थात् जीवन्मुक्त हो जाते हैं।

साक्षात्कृतभवद्रूपप्रसृतामृततर्पिताः।
उन्मूलिततृषो मत्ता विचरन्ति यथारुचि।।४।।

अन्वयः– (भगवन्) साक्षात् कृतभवत्‌रूपप्रसृत अमृततर्पिताः उन्मूलित तृषः मत्ताः (भवद्भक्ताः) (संसारे) यथारुचि विचरन्ति।

(भगवन्–हे भगवान्!), **साक्षात्–कृत**–साक्षात्कार किये हुये, **भवत्**–आप के, **रूप**–स्वरूप से, **प्रसृत**–बहते हुए, **अमृत**–आनन्दरस से, **तर्पिताः**–जो तृप्त हो गये हैं, **उन्मूलित–तृषः**–जिन्होंने तृष्णा को जड़ से उखाड़ डाला है (अर्थात् ऐश्वर्य की इच्छा को बिल्कुल शान्त कर लिया है), **मत्ताः**–और जो (पारमार्थिक) मस्ती से युक्त हैं, ऐसे (**भवद्भक्ताः**–आप के भक्तजन), (**संसारे**–इस संसार में), **यथारुचि**–अपनी इच्छा से (अर्थात् स्वतन्त्र और निश्चिन्त होकर), **विचरन्ति**–विहार करते हैं।।

(हे परमदेव!) आपका साक्षात्कार मिल जाने पर आपके स्वरूप से टपकती हुई अमृत की धारा से तृप्त बने हुए, और (सांसारिक सुखभोगों की) पिपासा (तृष्णा) को उन्मूलित करने वाले भक्तजन, अपनी इच्छा के अनुसार (स्वतन्त्रता से) रमते रहते हैं।

न तदा न सदा न चैकदे –
त्यपि सा यत्र न कालधीर्भवेत्।
तदिदं भवदीयदर्शनं
न च नित्यं न च कथ्यतेऽन्यथा।।५।।

अन्वयः–(प्रभो) न सदा न तदा च न एकदा इति सा कालधीः अपि यत्र न भवेत् तत् इदं भवदीयदर्शनम् (अस्ति) (इदं) न च नित्यं न च अन्यथा कथ्यते।

(**प्रभो**–हे प्रभु!), **न सदा**–'सदा नहीं', **न तदा**–'उस समय नहीं', **च**–और, **न एकदा**–'एक बार नहीं', **इति**–ऐसी, **सा**–यह, **काल धीः**–काल–कलनात्मिका बुद्धि, **अपि**–भी, **यत्र**–जहाँ (अर्थात् जिस के विषय में), **न भवेत्**–(लागू) नहीं हो सकती है, **तत्**–ऐसा ही, **इदं**–यह (काल–कलना से परे), **भवदीय**–आप (के यथार्थ स्वरूप) का, **दर्शनम्**–दर्शन (अर्थात् साक्षात्कार), (**अस्ति**–है), (**इदं**–यह), **न च**–न तो, **नित्यं**–नित्य ही, **न च**–और न, **अन्यथा**–अन्यथा (अर्थात् अनित्य) ही, **कथ्यते**–कहा जा सकता है।

(हे प्रभु!) जिसके परिप्रेक्ष्य में–'उस समय नहीं हमेशा नहीं, एक दिन नहीं'–ऐसी–ऐसी सामयिक इयत्ताएँ कोई अर्थ नहीं रखती हैं वैसा आपका साक्षात्कार–'तत्' अर्थात् वही पूर्वानुभूत अलोकसामान्य वस्तु, 'इदम्' – अर्थात् वर्तमान में भी उसी रूप में स्फुरायमाण–इस प्रकार की अकालनीलत प्रत्यभिज्ञा के रूपवाला होने के कारण, न तो नित्य और न अनित्य (अर्थात् मानव कल्पनाओं का अविषय) ठहराया जा सकता है।

त्वद्विलोकनसमुत्कचेतसो
योगसिद्धिरियती सदास्तु मे।
यद्विशेयमभिसन्धिमात्रत–
त्स्वत्सुधासदनमर्चनाय ते।।६।।

अन्वयः–(परमेश्वर) त्वद्विलोकनसमुत्कचेतसः मे इयती योग सिद्धिः सदा अस्तु यद् (अहम्) अभिसंधि मात्रतः ते अर्चनाय त्वत्सुधा सदनं विशेयम्।

(**परमेश्वर**–हे भगवान्!), **त्वद्**–आप के, **विलोकन**–दर्शन के लिए, **समुत्क**–उत्कण्ठित, **चेतसः**–हृदय वाले, **मे**–मुझे, **इयती**–इतनी सी, **योग सिद्धिः**–योग–सिद्धि, **सदा**–हमेशा, **अस्तु**–प्राप्त होती रहे, **यद्**–कि (**अहम**–मैं), **अभिसंधि–मात्रतः**–केवल इच्छा होते ही (अर्थात् जब जी चाहे तब) **ते**–आप की, **अर्चनाय**–पूजा करने के लिए, **त्वत्**–आप के, **सुधासदनं**–चिदानन्द सदन (अर्थात् **परमानन्द**–धाम) में, **विशेयम्**–प्रवेश करूँ।

(हे ईश्वर!) आपका साक्षात्कार पाने के लिए तरसते हुए मनवाले मुझको हमेशा इतनी योगसिद्धि प्राप्त होती रहे कि मैं मात्र संकल्प उठने के तत्काल ही आपके चिदानन्दधाम में, आपकी अर्चना करने के लिए, प्रवेश पा सकूँ। तात्पर्य यह कि मैं समाधिकाल या व्युत्थानकाल दोनों में, अपनी इच्छा के अनुसार, समान रूप से आपका शुभ–साक्षात्कार पाने के लिए सक्षम बनूँ।

निर्विकल्पभवदीयदर्शन–
प्राप्तिफुल्लमनसां महात्मनाम्।
उल्लसन्ति विमलानि हेलया
चेष्टितानि च वचांसि च स्फुटम्।।७।।

अन्वयः– (प्रभो) निर्विकल्प भवदीयदर्शनप्राप्तिफुल्लमनसां महात्मनां विमलानि चेष्टितानि च वचांसि हेलया स्फुटं च उल्लसन्ति।

(**प्रभो**–हे स्वामी!) **निर्विकल्प भवदीय**–आप के निर्विकल्प, **दर्शन**–दर्शन (अर्थात् साक्षात्कार) की, **प्राप्ति**–प्राप्ति से, **फुल्ल**–खिल उठते हैं, **मनसां**–हृदय जिन के, ऐसे, **महात्मनां**–महात्माओं का, **विमलानि**–निर्मल (अर्थात् जगत् का उद्धार करने में समर्थ), **चेष्टितानि**–चेष्टायें (अर्थात् व्यवहार), **च**–तथा, **वचांसि**–वचन, **हेलया**–सहज में ही (अर्थात् बिना किसी कठिनाई के), **स्फुट च**–और स्पष्ट रूप में, **उल्लसन्ति**–देदीप्यमान होते हैं।।

(हे भगवान्!) आपका विकल्पों से रहित साक्षात्कार पाने से आनन्दमग्न हृदय वाले महापुरुषों की निर्मल चेष्टाएँ और वचन स्वाभाविक एवं स्पष्ट रूप में हुलसने लगते हैं।

संकेत– इस पद्य पर सद्गुरु महाराज की टिप्पणी– भाव यह है – हे प्रभु! जो भक्तजन आपके साक्षात्कार का आनन्द लूटते हैं, उनके सभी व्यवहार और वचन लोकोपकार की भावना से प्रेरित होते हैं स्वार्थसिद्धि की भावना से नहीं। इसलिए वे देदीप्यमान होते हैं।

भगवन्भवदीयपादयो–
र्निवसन्नन्तर एव निर्भयः।
भवभूमिषु तासु तास्वहं
प्रभुमर्चेयमनर्गलक्रियः।।८।।

अन्वयः– भगवन् भवदीयपादयोः अन्तरे एव निवसन् अहं तासु तासु भवभूमिषु निर्भयः (तथा) अनर्गलक्रियः (सन्) प्रभुम् अर्चेयम्।

भगवन्–हे भगवान्!, **भवदीय**–आप के, **पादयोः**–(ज्ञान–क्रिया रूपी) चरणों के, **अन्तरे**–बीच में, **एव**–ही, **निवसन्**–बसता हुआ, **अहं**–मैं, **तासु तासु**–उन अनन्त, **भव**–लौकिक, **भूमिषु**–अवस्थाओं में, **निर्भयः**–निर्भय,

(तथा–तथा), **अनर्गल**–अनियन्त्रित, **क्रियः**–चेष्टाओं वाला (अर्थात् पूर्ण रूप में स्वतन्त्र), **(सन्**–होकर), **प्रभुम्**–(आप) प्रभु की, **अर्चयम्**–पूजा करूँ।

(हे भगवान्!) मैं केवल आपके (ज्ञान–क्रियारूपी) चरणों की छत्रछाया में रहता हुआ, भिन्न–भिन्न प्रकार की (असंख्य) सांसारिक अवस्थाओं में, निर्भय बनकर और परिपूर्ण स्वतंत्रता से आप परमदेव की अर्चना करता रहूँ।

भवदङ्घ्रिसरोरुहोदरे
परिलीनो गलितापरैषणः।
अतिमात्रमधूपयोगतः
परितृप्तो विचरेयमिच्छया।।६।।

अन्वयः–(नाथ) भवत् अङ्घ्रि सरोरुह उदरे परिलीनः (च) गलित अपरएषणः (अहम्) अतिमात्र मधु उपयोगतः परितृप्तः (सन्) इच्छया विचरेयम्।

(नाथ–हे स्वामी!), **भवत्**–आप के, **अङ्घ्रि–सरोरुह**–चरण–कमलों के, **उदरे**–बीच में, **परिलीनः**–अत्यन्त लीन बना हुआ, (च–और), **गलित**–शान्त हुई, **अपर**–अन्य, **एषणः**–इच्छाओं वाला, **(अहम्**–मैं), **अतिमात्र**–अत्यन्त, **मधु–उपयोगतः**–आनन्दरस (अर्थात् आत्म–सुख) के उपयोग से, **परितृप्तः**–पूर्ण रूप से तृप्त, **(सन्**–हो कर), **इच्छया**–(अपनी) इच्छा से (अर्थात् अत्यन्त स्वतन्त्र होकर), **विचरेयम्**–विहार करूँ (अर्थात् स्वात्मलाभ सम्बन्धी अवस्थाओं का अनुभव करूँ)।

(हे शंकर!) आपके चरणकमलों की छाया में रहता हुआ, और समाप्त हुई सांसारिक अभिलाषाओं वाला मैं, 'मधु'–अर्थात् आत्म–आनन्दमयी मदिरा का, छक कर पान करने से तृप्त होकर, अपनी स्वतन्त्र इच्छा के अनुसार रमता रहूँ।

यस्य दम्भादिव भवत्पूजासङ्कल्प उत्थितः।
तस्याप्यवश्यमुदितं सन्निधानं तवोचितम्।।१०।।

अन्वयः– (भगवान्) यस्य दम्भात् इव भवत्पूजासङ्कल्पः उत्थितः तस्य अपि तव उचितं सन्निधतम् अवश्यम् उदितम्।

(भगवान्–हे भगवान!), **यस्य**–जिस (मनुष्य के मन) में, **दम्भात् इव**–पाखण्ड से (अर्थात् झूठमूठ ही), **भवत्**–आप (के स्वरूप) की, **पूजा**–पूजा करने का, **सङ्कल्प**–संकल्प (अर्थात् विचार), **उत्थितः**–उठा हो, **तस्य**–उस को, **अपि**–भी, **तव**–आपका, **उचितं**–उचित, **सन्निधानम्**–सान्निध्य (अर्थात् साक्षात्कार), **अवश्यम्**–अवश्य ही, **उदितम्**–प्राप्त होता है।

(हे परमदेव!) जिस व्यक्ति के मन में, झूठी ठसक दिखाने के अभिप्राय से ही सही, आपकी अर्चना करने का विचार उठे, उसका भी अवश्य (किसी न किसी समय पर) आपका उचित साक्षात्कार प्राप्त होता है।।१०।।

भगवन्नितरानपेक्षिणा
नितरामेकरसेन चेतसा।
सुलभं सकलोपशायिनं
प्रभुमातृप्ति पिबेयमस्मि किम्।।११।।

अन्वयः– (भगवन्) किम् (अहम्) इतर अनपेक्षिणा नितराम एक रसेन चेतसा सकल उपशायिनम् (अतएव) सुलभं (त्वां) प्रभुम् आतृप्ति पिबेयम् अस्मि।

(भगवन्–हे भगवान!), **किम्**–क्या, **(अहम्**–मैं), **इतर**–(किसी) दूसरी (बात) को, **अनपेक्षिणा**–न चाहने वाले, **नितराम्**–(किन्तु) केवल (आप की **समावेश**–भक्ति के लिए), **एकरसेन**–अत्यन्त लालायित बने हुए, **चेतसा**–(अपने) हृदय से, **सकल**–सारे जगत् में, **उपशायिनम्**–व्याप्त होने वाले, **(अतएव**–और इसलिए),

सुलभं—सुलभ (अर्थात् सहज में ही प्राप्त होने वाले, (त्वां—आप), **प्रभुम्**—स्वामी (के स्वरूप) का, **आतृप्ति**—पूर्ण रूप में, **पिबेयम अस्मि**—पान कर सकूँगा? (अर्थात् क्या मैं आपके साथ एकात्मता का अनुभव कर सकूँगा?)।

हे भगवान्! भला क्या मैं दूसरी कामनाओं की अपेक्षा से रहित, और अनन्तकाल के लिए (आपकी समावेशमयी) भक्ति की अवस्था में एकतान बने हुए मन से, सर्वव्यापक एवं सहज ही में लभ्य आप प्रभु के स्वरूप का छक कर पान करने लगूँगा?—(अर्थात् तन्मय बन जाऊँगा?)।

संकेत—

संस्कृत काव्य—परम्परा में नितान्त तन्मयीभाव से अपने इष्ट के सौन्दर्य को देखते रहने की अवस्था को 'पान करना' कहते हैं।

त्वया निराकृतं सर्वं हेयमेतत्तदेव तु।
त्वन्मयं समुपादेयमित्ययं सारसंग्रहः।।१२।।

अन्वयः—(प्रभो) एतत् सर्वं त्वया निराकृतं हेयम् (अस्ति) तत् एव तु त्वन्मयं (सत्) समुपादेयं (भवति) इति अयं सार संग्रहः (अस्ति)।

(**प्रभो**—हे प्रभु!), **एतत्**—यह, **सर्वं**—सब कुछ (अर्थात् वेद्य—वर्ग), **त्वया**—आप (चिदात्मा) से, **निराकृतं**—अलग होने पर, **हेयम्**—त्याज्य, (**अस्ति**)—(है) (अर्थात् सत्ता—हीन है), **तत् एव तु**—किन्तु यही (वेद्य—वर्ग), **त्वन्मयं**—आप (के स्वरूप) से अभिन्न, (**सत्**—होने पर), **समुपादेयं** (**भवति**)—सर्वथा ग्राह्य (अर्थात् स्वरूप—सत्ता—सम्पन्न बनता है), **इति अयं**—यही तो, **सार संग्रहः** (अस्ति)—(हमारे सम्प्रदाय के मुख्य सिद्धान्त का) संक्षिप्त सार है।

(हे स्वामी!) पराद्वैतवाद का संक्षिप्त निचोड़ केवल इतना है कि यह सारा प्रमेय—प्रपंच आपके स्वरूप से अलगरूप में प्रत्यभिज्ञात होने पर बिल्कुल हेय (अस्वीकार्य) है, जबकि यही प्रमेय—प्रपंच आपके स्वरूप के साथ बिल्कुल अभिन्न रूप में प्रत्यभिज्ञात होने पर सर्वथा उपादेय (ग्राह्य, स्वीकार्य) है।

संकेत—

प्रत्यभिज्ञात होना—प्रत्यभिज्ञा का विषय बन जाना अर्थात् पहचाना जाना।

भवतोऽन्तरचारि—भावजातं
प्रभुवन्मुख्यतयैव पूजितं तत्।
भवतो बहिरप्यभावमात्रा
कथमीशान भवेत्समर्च्यते वा।।१३।।

अन्वयः—ईशान भवतः अनन्तर चारी (यत्) (इदं) भाव जातम् (अस्ति) तत् (तत्त्वज्ञेन) मुख्यतया प्रभु वत् एव पूजितं (भवति) (किन्तु) भवतः बहिः अभाव मात्रा अपि कथं भवेत् वा (कथं) समर्च्यते।

ईशान—हे ईश्वर!, **भवतः**—आप (चित्—प्रकाश) से, **अनन्तर चारी**—अभिन्न होने वाला, (**यत्**—जो), (**इदं**—यह), **भाव जातम्**—भाव वर्ग, (**अस्ति**—है), **तत्**—वह, (**तत्त्वज्ञेन**—तत्त्वज्ञानी से), **मुख्यतया**—प्रधान रूप में, **प्रभुवत्**—(आप) प्रभु की भांति, **एव**—ही, **पूजितं** (भवति)—पूजा जाता है, (**किन्तु**—किन्तु), **भवतः**—आप (के स्वरूप) से, **बहिः**—भिन्न, **अभाव—मात्रा**—असद्रूप (अर्थात् आकाश—पुष्प), **अपि**—भी, **कथं भवेत्**—कैसे हो सकता है, **वा (कथं)**—और (कैसे), **समर्च्यते**—पूजा जा सकता है? (अर्थात् यह सारा जगत् आप से अभिन्न ही है)।

हे ईशानदेव! यह सारे प्रमेय—पदार्थों का अटाला आपके स्वरूप में अभेदभाव से वर्तमान होने से ही आप प्रभु की तरह ही, मुख्य रूप में, पूजनीय बन जाता है, इसके

विपरीत, आपके स्वरूप से बाहर किसी (आकाश कुसुम जैसे) असत् पदार्थ की भी स्वरूपसिद्धि ही कैसे हो सकती है, और किस प्रकार से वह (असिद्ध असत् पदार्थ) पूजनीय (ग्राह्य) बन सकता है?।

संकेत–

आचार्य जी ने मुक्तक में द्वैतवादियों की पूजा–अर्चना के तौर–तरीकों पर व्यंग्य कसा है।

निःशब्दं निर्विकल्पं च निर्व्याक्षेपमथानिशम्।
क्षोभेऽप्यध्यक्षमीक्षे क्षेयं त्र्यक्ष त्वामेव सर्वतः।।१४।।

अन्वयः–त्र्यक्ष (अहं) क्षोभे अपि निःशब्दं निर्विकल्पं च अध्यक्षं त्वाम् एव सर्वतः अथ अनिशं निर्व्याक्षेपम् ईक्षेयम्।

त्र्यक्ष–हे त्रिनेत्र–धारी प्रभु!, (**अहं**–मैं), **क्षोभे**–व्याकुलता (अर्थात् ग्राह्य–ग्राहक अवस्था) में, **अपि**–भी, **निःशब्दं**–शब्दब्रह्मपद से परे होने वाले, **निर्विकल्पं**–निर्विकल्प–स्वरूप, **च**–तथा, **अध्यक्षं**–प्रत्यक्ष–स्वरूप, **त्वाम्**–आप (चित्–प्रकाश) को, **एव**–ही, **सर्वतः**–पूर्ण रूप में, **अथ**–और, **अनिशं**–सदा, **निर्व्याक्षपम्**–बिना किसी विघ्न–बाधा के, **ईक्षेयम्**–देखता रहूँ! (अर्थात् व्युत्थान और समाधि, दोनों अवस्थाओं में मैं आपका साक्षात्कार करता रहूँ।)।

हे त्रिनेत्रधारी! मैं, 'क्षोभ'–अर्थात् प्रमातृभाव और प्रमेयभाव की पारस्परिक खींचातानी से जनित उथल–पुथल में भी, (वैयाकरणों के द्वारा स्वीकृत) शब्द–ब्रह्म से भी उत्कृष्ट, सर्वथा विकल्पों से दूर और प्रत्यक्ष रूप में वर्तमान आप (चित्–प्रकाश) को ही, बिना किसी रुकावट के, चारों ओर, और दिन–रात देखता रहूँ।

प्रकटमय निजधाम देव यस्मिं–
स्त्वमसि सदा परमेश्वरीसमेतः।
प्रभुचरणरजःसमानकक्ष्याः
किमविश्वासपदं भवन्ति भृत्याः।।१५।।

अन्वयः–देव निजधाम प्रकटमय यस्मिन् त्वं परमेश्वरीसमेतः सदा असि प्रभु–चरणरजःसमानकक्ष्याः (मादृशाः) (तव) भृत्याः किम् अविश्वास पदं भवन्ति।

देव–हे ज्योतिः–स्वरूप प्रभु!, **निज**–अपना, **धाम**–(वह विद्रूप) घर, **प्रकटमय**–प्रकट कीजिए, **यस्मिन्**–जिस में, **त्वं**–आप, **परमेश्वरी**–परा–शक्ति के, **समेतः** साथ, **सदा**–सदा, **असि**–रहते हैं। **प्रभु**–(आप) स्वामी के, **चरण**–चरणों की, **रजः**–धूलि के, **समान**–समान, **कक्ष्याः**–पदवी वाले (**मादृशाः**–मुझ जैसे), (**तव**–आपके), **भृत्याः**–सेवक, **किम्**–क्या, **अविश्वास–पदं भवन्ति**–वि स के पात्र नहीं हो सकते हैं?

हे स्वच्छन्द अनुत्तरदेव! अपने इस (चिन्मयतारूपी) पवित्र धाम को दिखा दीजिए, जिसमें आप अपनी सहचरी (परा–भट्टारिका) के साथ अवस्थित रहते हैं, क्या कहीं ऐसे भृत्य, जो आप प्रभु की चरणधूलि के समान हैं, अविश्वास के पात्र हो सकते हैं?।

दर्शनपथमुपयातोऽप्यपसरसि
कुतो ममेश भृत्यस्य।
क्षणमात्रकमिह न भवसि
कस्य न जन्तोर्दृशोर्विषयः।।१६।।

अन्वयः–ईश (त्वं) मम भृत्यस्य दर्शन पथम् उपयातः अपि कुतः अपसरसि (एवं) क्षणमात्रकं (त्वम्) इह कस्य जन्तोः दृशोः विषयः न न भवसि।

ईश—हे स्वामी!, (**त्वं**—आप), **मम**—मुझ, **भृत्यस्य**—सेवक के, **दर्शन—पथम्**—दृष्टि—मार्ग पर, **उपयातः अपि**—आकर भी (अर्थात् दर्शन देकर भी), **कुतः**—क्यों, **अपसरसि**—भाग जाते हैं (अर्थात, फिर अदृश्य हो जाते हैं)? (**एवं**—इस प्रकार), **क्षणमात्रकं**—क्षण भर के लिए, (**त्वम्**—आप), **इह**—इस संसार में, **कस्य**—किस, **जन्तोः**—प्राणी के, **दृशोः विषयः**—दृष्टि—गोचर, **न न**—नहीं, **भवसि**—होते? (अर्थात् प्रत्येक प्राणी को कभी न कभी क्षण भर के लिए आप दर्शन देते ही हैं।)।

हे ईश्वर! जब मैं आपका (विश्वासपात्र) दास हूँ, तो आप क्यों मुझ अपने स्वरूप की थोड़ी सी झलक दिखाकर तुरन्त भाग जाते हैं, आप तो सर्वसाधारण जीवधारियों को (किसी किसी अवसर पर) पल भर के लिए दर्शन देते ही रहते हैं।

संकेत—

यह बात पहले ही समझाई गई है कि भय, क्रोध, हर्ष इत्यादि मानसिक अवस्थाओं की चरम सीमाओं पर हरेक जीवधारी को परमात्मभाव का क्षणपर्यवस्थायी आवेश कभी—कभार होता ही रहता है। यदि भक्तजनों को भी ऐसा ही क्षणिक आवेश होता रहे तो पशुजनों और भक्तजनों में अन्तर ही क्या रहेगा?

ऐक्यसंविदमृताच्छधारया
सन्ततप्रसृतया कदा विभो।
प्लावनात् परमभेदमानयं—
स्त्वां निजं च वपुराप्नुयां मुदम्।।१७।।

अन्वयः—विभो सन्तत प्रसृतया ऐक्य संवित् अमृत अच्छधारया प्लावनात् त्वां च निजं वपुः परम अभेदम् अनायन् (अहं) कदा मुदम् आप्नुयाम्।

विभो—हे व्यापक ईश्वर!, **सन्तत**—लगातार, **प्रसृतया**—बहती हुई, **ऐक्यसंवित्**—अभेद—ज्ञान रूपी, **अमृत**—(आनन्द—रसात्मक) अमृत की, **अच्छ**—निर्मल, **धारया**—धारा से (सदा), **प्लावनात्**—आप्लावित होकर, **त्वां**—आप के, **च**—तथा, **निजं**—अपने, **वपुः**—स्वरूप को, **परम—अभेदम्**—परम अभेद अर्थात् एकात्मता (की दशा) को, **अनायन्**—पहुँचाते हुए (**अहं**—मैं), **कदा**—कब, **मुदम्**—परमानन्द को, **अनुप्याम्**—प्राप्त करूँ?

हे स्वामी! लगातार बहती हुई अभेदभावना रूपी अमृत की निर्मल धारा से आपके और अपने स्वरूप—दोनों को समरस बनाता हुआ मैं कब परमआनन्द धाम में ही तल्लीन हो जाऊँ?

अहमित्यमुतोऽवरुद्धलोका—
द्भवदीयात्प्रतिपत्तिसारतो मे।
अणुमात्रकमेव विश्वनिष्ठं
घटतां येन भवेयमर्चिता ते।।१८।।

अन्वयः— (प्रभो) अमुतः अहम्—इति अवरुद्ध—लोकात् भवदीयात् प्रतिपत्ति—सारसतः विश्वनिष्ठम् अणुमात्रकम् एव मे घटतां येन (अहं) ते अर्चिता भवेयम्।

(**प्रभो**—हे भगवन्!), **अमुतः**—इस, **अहम—इति**—पूर्णाहं विमर्श रूपी, **अवरुद्धलोकात्**—लोकवर्ती भेद—प्रथा से शून्य, **भवदीयात्**—आप के, **प्रतिपत्ति**—स्वरूप—ज्ञान संबंधी, **सारतः**—(परमार्थ—) सार में से, **वि** —व्युत्थान में, **निष्ठम्**—प्रकाशमान, **अणुमात्रकम्**—ज़रा सा, **एव**—ही, **मे**—मुझे, **घटतां**—प्राप्त हो, **येन**—जिससे, (**अहं**—मैं), **ते**—आप (के स्वरूप) का, **अर्चिता**—पूजक, **भवेयम्**—बना रहूँ।

हे स्वामी! व्युत्थानकाल में भी निजी स्वाभाविक रूप में प्रकाशमान रहने वाले, और द्वैतपूर्ण लोकव्यवहार का निरोध करने वाले 'अहम्' इस आपके ईश्वरीय अहंभाव,

जो कि आपकी स्वरूपसंवित्ति (ज्ञातृता) का निचोड़ है, का तनिक सा अंश ही मुझे उपलब्ध होता ताकि मैं आपका यथार्थ आराधक बन पाता।

अपरिमितरूपमहं
तं तं भावं प्रतिक्षणं पश्यन्।
त्वामेव विश्वरूपं
निजनाथं साधु पश्येयम्।।१९।।

अन्वयः– (प्रभो) तं तं भावं पश्यन् (अपि) अहं प्रतिक्षणम् अपरिमितरूपं विश्व रूपं निजनाथं त्वाम् एव साधु पश्येयम्।

(प्रभो–हे ईश्वर!), **तं तं**–उन (अर्थात् संसार में होने वाले सभी), **भावं**–पदार्थों को, **पश्यन्**–देखते हुए, (अपि–भी), **अहं**–मैं, **प्रतिक्षणं**–हर वक्त, **अपरिमित**–असीमित (अर्थात अनन्त), **रूपं**–स्वरूप वाले, **विश्व रूपं**–जगदात्मा, **निज**–अपने, **नाथं**–स्वामी, **त्वाम्**–आप का, **एव**–ही, **साधु**–अच्छी तरह (अर्थात् पूर्ण रूप में), **पश्येयम्**–(समाधि और व्युत्थान, दोनों अवस्थाओं में) साक्षात्कार करता रहूँ।

(हे परमेश्वर!) ऐसा हो कि मैं प्रतिपल (संसार के) भिन्न–भिन्न प्रमेय पदार्थों का साक्षात्कार करता हुआ, आप असीम रूप विस्तार वाले और विश्वरूप में विराजमान रहने वाले अपने प्रभु का स्वरूप ही 'अच्छी प्रकार'–अर्थात समाधि दशा और व्युत्थान दशा दोनों में समानरूप से देखता रहूं।

भवगङ्गतं तमेव कस्मा–
न्न मनः पर्यटतीष्टमर्थमर्थम्।
प्रकृतिक्षतिरस्ति नो तथास्य
मम चेच्छा परिपूर्यते परैव।।२०।।

अन्वयः– (प्रभो) भवद अङ्गतं तम एव इष्टम अर्थम–अर्थम (मे) मनः कस्मात् न पर्यटति तथा अस्य प्रकृति क्षतिः नो अस्ति च मम परा इच्छा परिपूर्यते एव।

(प्रभो–हे प्रभु!), **भवद्**–आप (चिद्रूप) से, **अङ्गगत**–अभिन्न बने हुए, **तम्–एव्**–उन्हीं (अर्थात् सभी लौकिक), **इष्टम्**–अभीष्ट, **अर्थम्–अर्थम्**–विषयों में, (मे–मेरा), **मनः**–मन, **कस्मात्**–क्यों, **न**–नहीं, **पर्यटति**–घूमता?, **तथा**–इस प्रकार (अर्थात् ऐसी भावना से विषय–सेवन करने से), **अस्य**–इस (मन) के, **प्रकृति**–स्वभाव को, **क्षतिः**–हानि, **नो**–नहीं, **अस्ति**–होगी, **च**–और, **मम**–मेरी, **परा**–सबसे बड़ी इच्छा–(स्वरूप–लाभ सम्बन्धी लालसा भी, **परिपूर्यते एव**–पूरी होकर ही रहेगी।

(हे परमेश्वर!) क्यों न यह मेरा मन, उन्हीं प्रमेय विषयों को आपके अंगरूप में ही अनुभव करता हुआ, अभिलषित विषयों की ओर ही भटकता रहे? कारण यह कि –'उस प्रकार'–अर्थात् हरेक पदार्थ को आपका ही स्वरूप अनुभव करने की परिस्थिति में जहाँ उसके (मन के) अभेदभावनारूपी स्वभाव को कोई हानि पहुंचने की संभावना नहीं हरेगी वहीं मेरी 'परा इच्छा'–अर्थात् स्वरूप प्रत्यभिज्ञान की अभिलाषा भी पूरी होगी।

संकेत–इस पद्य पर सदगुरु महाराज की टिप्पणी–

"भाव यह है – मन स्वभाव से ही चंचल है, वह अपनी चंचलता को छोड़ने वाला नहीं। किंतु यह मन जिन–जिन अभीष्ट विषयों में घूमता–फिरता है, वे सभी आप विद्रूप से अभिन्न अर्थात् आपके ही भिन्न–भिन्न स्वरूप हैं–यह बात तो मैं समझ चुका हूँ। अतः हे भगवान! ऐसा कीजिए कि इसी भावना से अर्थात् इन विषयों को आप (विद्रूप) से अभिन्न समझ कर मेरा मन उनमें लगता रहे। इस प्रकार जहाँ मेरे मन को अपनी चंचलता नहीं छोड़नी पड़ेगी, वहाँ मेरी लालसा भी पूरी होगी। अर्थात् मन के इच्छानुसार घूमते रहने पर भी मैं

सदा व्यावहारिक रूप में स्वात्मज्ञान संपन्न ही बना रहूँ और भेदप्रथा को सर्वप्रकार से छोड़ दूँ।

शतशः किल ते तवानुभावा–
द्भगवन्केऽप्यमुनैव चक्षुषा ये।
अपि हालिकचेष्टया चरन्तः
परिपश्यन्ति भवद्वपुः सदाग्र।।२१।।

अन्वयः– भगवन् किल ते केऽपि शतशः (विद्यन्ते) ये हालिक–चेष्टया चरन्तः अपि तव अनुभावात् भवत्वपुः सदा अग्रे अमुना एव चक्षुषा परिपश्यन्ति।

भगवन्–हे सर्वैश्वर्यसम्पन्न प्रभु!, **किल**–निस्सन्देह, **ते**–ऐसे, **केऽपि**–विरले अर्थात् अलौकिक पुरुष भी, **शतशः**–सैकड़ों, **(विद्यन्ते**–होते हैं), **ये**–जो, **हालिकचेष्टया**–किसानों अर्थात् अज्ञ–जनों की भांति, **चरन्तः**–व्यवहार करते हुये, **अपि**–भी, **तव**–आपके, **अनुभावात्**–प्रभाव से, **भवत**–आप के, **वपुः**–चिदानन्द–स्वरूप का, **सदा**–सदा (अर्थात् व्युत्थान में भी), **अग्रे**–प्रत्यक्ष रूप में, **अमुना एव**–इन्हीं, **चक्षुषा**–नेत्रों से, **परिपश्यन्ति**–साक्षात्कार करते हैं।।

(हे परमेश्वर!) वैसे भी कई विरले पुरुष हैं जो देखने में (सीधे–सादे) खेतिहरों के से व्यवहार करते हुए भी, असल में, अपने अनुग्रह से सैकड़ों बार, इन्हीं आंखों से, निश्चित रूप में आपका साक्षात्कार करते रहते हैं।

न सा मतिरुदेति या न भवति त्वदिच्छामयी
सदा शुभमथेतरद्भगवतैवमाचर्यते।
अतोऽस्मि भवदात्मको भुवि यथा तथा सञ्चरन्
स्थितोऽनिशमबाधितत्वदमलाङ्घ्रिपूजोत्सवः।।२२।।

अन्वयः– (प्रभो) सा मतिः न उदेति या त्वद् इच्छामयी न भवति एवं शुभम् अथ इतरत् सदा (भगवता) आचर्यते अतः (अहं) भुवि यथा–तथा सञ्चरन् (अपि) भवत् आत्मकः अस्मि (फलतः) (अहम्) अनिशम् अबाधितत्वद् अमल अंघ्रिपूजा उत्सवः स्थितः (अस्मि)।

(प्रभो–हे स्वामी!), **सा**–वह, **मतिः**–बुद्धि, **न उदेति**–चमक नहीं उठती, **या**–जो, **त्वद्**–आप की, **इच्छा**–इच्छा के, **मयी**–अनुसार चलने वाली, **न**–नहीं, **भवति**–होती।, **एवं**–इस प्रकार, **शुभम्**–अच्छा (अर्थात कल्याणकारक), **अथ**–और, **इतरत**–बुरा (सारा मेरा व्यवहार), **सदा**–सदा, (**भगवता**–(आप) प्रभु से ही), **आचर्यते**–किया जाता है।, **अतः**–इसलिए, (**अहं**–मैं), **भुवि**–इस संसार में, **यथा–तथा**–ज्यों–त्यों, **सञ्चरन्**–व्यवहार करते हुए, (**अपि**–भी), **भवत्**–आप का ही, **आत्मकः**–स्वरूप, **अस्मि**–हूँ, (**फलतः**–फलतः), (**अहम्**–मैं), **अनिशम्**–निरन्तर, **अबाधित**–बे रोक–टोक, होनेवाले, **त्वद्**–आप के, **अमल**–निर्मल, **अंघ्रि**–चरणों की, **पूजा–उत्सवः**–पूजा का उत्सव (अर्थात् आनन्द वाला) होकर ही, **स्थितः** (**अस्मि**)–रहता हूँ।

(हे परमेश्वर!) ऐसा कोई संकल्प उठ ही नहीं सकता जो आपकी इच्छा न हो, हरेक सत्कर्म या उससे इतर (असत्कर्म) आप ऐश्वर्यशाली परमात्मा के द्वारा ही संपन्न किया जाता है, इसलिए मैं संसार में कोई भी व्यवहार करता हुआ आपका ही स्वरूप हूँ और दिन–रात, किसी भी रुकावट के बिना, आपके स्वच्छातिस्वच्छ चरणों की अर्चना करते रहने के उत्सव को मनाता हुआ ही स्थित हूँ।

संकेत– श्रीसद्गुरु महाराज की टिप्पणी–

भावार्थ–हे प्रभु! मेरी बुद्धि तब ही चलती है और समर्थक होती है जब वह आपकी इच्छा के अनुकूल हो। इसलिए मैं जो कुछ व्यवहार करता हूँ उसके करने वाले आप ही हैं, मैं नहीं। आपके चरणों की पूजा का काम आपकी इच्छा के अनुकूल है, फलतः उस काम के करने का आनन्द मुझे सदा अनायास ही मिलता रहता है।

भवदीयगभीरभाषितेषु
प्रतिभा सम्यगुदेतु मे पुरोऽतः।
तदनुष्ठितशक्तिप्यतसत–
द्भवदर्चाव्यसनं च निर्विरामम्।।२३।।

अन्वयः– नाथ पुरः में प्रतिभा भवदीय गभीरभाषितेषु सम्यक् उदेतु ततः अपि तत् अनुष्ठित शक्तिः (उदेतु) अतः च तत् भवत् अर्चाव्यसनं निर्विराम् (उदेतु)।

नाथ–हे नाथ!, **पुरः**–पहले, **मे**–मेरी, **प्रतिभा**–बुद्धि, **भवदीय**–(शास्त्रों में दिए गए) आप के, **गभीर**–गंभीर अर्थात् रहस्यपूर्ण, **भाषितेषु**–वाक्यों (के समझने) में, **सम्यक्**–भलीभाँति (अर्थात् पूर्ण रूप में), **उदेतु**–चमक उठे (अर्थात् सफल हो जाए), **ततः अपि**–उसके बाद, **तत्**–उन (वाक्यों) के अनुसार, **अनुष्ठित**–कार्य करने की, **शक्तिः**–शक्ति, (**उदेतु**–मुझे प्राप्त हो जाए)। **अतः च**–और फिर, **तत् भवत् अर्चा**–आप की (समावेश रूपी) पूजा करने की वह (अर्थात् अलौकिक), **व्यसनं**–चाव–पूर्ण भावना, **निर्विराम**–(मुझे) लगातार, (**उदेतु**–होती रहे)।।

(हे सर्वशक्तिमान्!) सबसे पहले मुझ में आपके अति रहस्यपूर्ण (अद्वैत तंत्रों में वर्णित) उपदेशों को भलीभांति समझ पाने के अनुकूल प्रतिभा का विकास हो, अनन्तर उनमें वर्णित इति कर्तव्यताओं को (अविकल रूप में) संपन्न करने की शक्ति का उदय हो, उपरान्त लगातार आपकी (उचित) पूजा (सुचारु ढंग से) करते रहने की लत भी उत्पन्न हो।

व्यवहारपदेऽपि सर्वदा
प्रतिभात्वर्थकलाप एष माम्।
भवतोऽवयवो यथा न तु
स्वत एवादरणीयतां गतः।।२४।।

अन्वयः– (भगवन्) एषः अर्थ कलापः यथा भवतः अवयवः (अस्ति) व्यवहार पदे अपि (स तथा एव) मां सर्वदा प्रतिभातु तु स्वतः एव आदरणीयतां गतः (मां कदापि) न (प्रतिभातु)।

(**भगवन्**–हे ईश्वर!), **एषः**–(संसार के) यह, **अर्थ कलापः**–सभी पदार्थ, **यथा**–(वस्तुः अर्थात् अभेद–प्रथा से) जैसे, **भवतः**–आप के, **अवयवः**–अंग (अर्थात् आप के स्वरूप के अंश), (**अस्ति**–हैं), **व्यवहारपदे**–(सामान्य) व्यवहार में, **अपि**–भी, (**स तथा एव**–वे वैसे ही), **मां**–मुझे, **सर्वदा**–सदा, **प्रतिभातु**–दिखाई दें, **तु**–किंतु, **स्वतः एव**–(वे) आप से आप ही (अर्थात् भेद–प्रथा से युक्त होते हुए ही), **आदरणीयतां गतः**–(केवल विषयसुखरूपता से) आदरणीय बने हुए, (**मां कदापि**–मुझे कभी), **न प्रतिभातु**–दिखाई न दें।

(हे ईश्वर!) यह प्रमेय पदार्थों का समूह मुझे आम लोकव्यवहार करते रहने की दशा में भी आपका अंगभूत (चित्–प्रकाशमय) दिखाई देता रहे, इसके विपरीत यह मुझे अपनी विषयसुखरूपता के ही प्रभाव से आदरणीय बना हुआ (अर्थात् स्वीकार्य) कभी भी न दिखाई दे।

संकेत–

हे भगवन्! संसार के सभी पदार्थ वस्तुतः आपके स्वरूप के अंश अर्थात् आपसे अभिन्न हैं। मैं चाहता हूँ कि सामान्य व्यवहार में भी मैं उनको वैसे ही अर्थात् आपसे अभिन्न समझूँ और इसी भावना से उनका आदर करूँ। केवल यह समझ कर कि वे सुख (इन्द्रिय सुख) आदि के कारण हैं, मैं उनका आदर न करूँ।

मनसि स्वरसेन यत्र तत्र
प्रचरत्यप्यहमस्य गोचरेषु।
प्रसृतोऽप्यविलोल एव युष्म–
त्परिचर्याचतुरः सदा भवेयम्।।२५।।

अन्वयः– (ईश) मनसि स्वरसेन यत्र–तत्र प्रचरति अपि

अस्य गोचरेषु प्रसृतः अपि अहम् अविलोलः एव (सन्) सदा युष्मद् परिचर्या चतुरः भवेयम्।

(**ईश**–हे प्रभो!), **मनसि**–मन के, **स्वरसेन**–अपने मज़े से (अर्थात् अपने स्वाभाविक रूप में), **यत्र–तत्र**–जहाँ–तहाँ, **प्रचरति अपि**–घूमते रहने पर भी, **अस्य**–इसके **गोचरेषु**–विषयों (का सेवन करने), **प्रसृतः**–लगा हुआ, **अपि**–भी, **अहम्**–मैं, **अविलोलः एव (सन्)**–चञ्चलता से रहित होकर ही, **सदा**–हमेशा, **युष्मद्**–आप की, **परिचर्या**–उपासना करने में, **चतुरः**–प्रवीण, **भवयेयम्**–बना रहूँ।

(हे ईश्वर!) स्वभाववश मन के इधर–उधर भटकते रहने और मेरे इसके (मनके) विषयों का सेवन करने पर लगा हुआ होने पर भी मैं, सारी चंचलताओं को भूलकर, केवल अपनी आराधना करते रहने की दिशा में प्रवीण बना रहूँ।

भगवन्भवदिच्छयैव दास–
स्तव जातोऽस्मि परस्य नात्र शक्तिः।
कथमेष तथापि वक्त्रबिम्बं
तव पश्यामि न जातु चित्रमेतत्।।२६।।

अन्वयः– भगवन् भगवत् इच्छया एव (अहं) तव दासः जातः अस्मि अत्र परस्य शक्तिः न (अस्ति) तथापि कथम् एषः तव वक्त्र बिंब न जातु पश्यामि एतत् (तु) चित्रम्।

भगवन्–हे स्वामी, **भवत्**–आप की, **इच्छया**–(अनुग्रह रूपिणी अप्रतिहता) इच्छा से, **एव**–ही (**अहं**–मैं), **तव**–आप का, **दासः**–अनन्य–भक्त, **जातः**–बन गया, **अस्मि**–हूँ, **अत्र**–इस विषय में, **परस्य**–(मल–परिपाक आदि) अन्य साधनों का, **शक्तिः**–सामर्थ्य, **न (अस्ति)**–नहीं है। **तथापि**–तो भी, **कथम्**–क्या बात है कि (मैं इस व्युत्थान में), **एषः**–इस, **तव**–आपके, **वक्त्र बिंब**–(पराशक्ति रूपी) मुखमण्डल को, **न जातु**–कभी नहीं, **पश्यामि**–देख पाता, **एतत् (तु)**–यह (तो), **चित्रम्**–आश्चर्य की बात है।

हे भगवन्! मैं आपकी (लोकोत्तर अनुग्रहमयी) इच्छाशक्ति के प्रभाव से ही आपका दास बन गया हूँ क्योंकि मेरे द्वारा अपनाए गए साधनों में ऐसा करने की शक्ति नहीं थी, लेकिन आश्चर्य इस बात का है कि ऐसा होने पर भी, किस रुकावट के कारण, मुझे (व्युत्थान काल में) आपके सुन्दर मुखबिम्ब का दर्शन कभी भी क्यों नहीं मिलता है?

समुत्सुकास्त्वां प्रति ये भवन्तं
प्रत्यर्थरूपादवलोकयन्ति।
तेषामहो किं तदुपस्थितं स्यात्
किं साधनं वा फलितं भवेत्तत्।।२७।।

अन्वयः–(नाथ) त्वां प्रति समुत्सुकाः ये भवन्तं प्रत्यर्थ रूपात् अवलोकयन्ति तेषाम् अहो तत् किं साधनम् उपस्थितम् स्यात् वा तत् किं फलितं भवेत्।

(**नाथ**–हे नाथ!), **त्वां प्रति**–आप (की प्राप्ति) के लिए, **समुत्सुकाः**–अत्यंत उत्कंठित बने हुए, **ये**–जो (भक्त–जन), **भवन्तं**–आप (**चित्**–स्वरूप) को, **प्रत्यर्थ–रूपात्**–प्रत्येक वस्तु (या बात) में, **अवलोकयन्ति**–देखते हैं, **तेषाम्**–उन को, **अहो**–भला, **तत् किं**–वह कौन सा, **साधनम्**–साधन (अर्थात् युक्ति–क्रम), **उपस्थितं**–उपलब्ध, **स्यात्**–होता होगा, **वा**–और (उस साधना ने उन को), **तत**–वह, **किं**–कौन सा, **फलितं भवेत्**–फल प्राप्त होता होगा (अर्थात् वे किस अवस्था को प्राप्त करते होंगे?)

(हे परमात्मा!) आपका दर्शन पाने के लिए अति उत्कंठित जो भक्तवर प्रत्येक पदार्थ में आपके स्वरूप को निहारते रहते हैं, उनको भला वैसा कौन सा अनूठा साधन उपलब्ध हुआ होता है, और उसका कैसा अतर्क्य फल भी मिलता रहता है?

भावा भावतया सन्तु
भवद्भावेन मे भव।
तथा न किञ्चिदप्यस्तु
न किञ्चिद्भवतोऽन्यथा।।२८।।

अन्वयः– भव भवत् भावेन भावाः मे भावतया सन्तु तथा (यत्) भवतः अन्यथा किंचित् न (अस्ति) (तन्मे) किञ्चित् अपि न अस्तु।

भव–हे महादेव!, **भवत्**–आप के, **भावेन**–प्रभाव (या सत्ता) से, **भावाः**–(ये सभी सांसारिक) पदार्थ, **मे**–मुझे, **भावतया**–(आप के) स्वरूप की सत्ता के रूप में (ही), **सन्तु**–प्रतीत हो जायें, **तथा**–और, **(यत्**–जो कोई वस्तु), **भवतः**–आप (चिद्रूप) से, **अन्यथा**–भिन्न हो कर, **किञ्चित्**–कुछ भी, **न (अस्ति)**–नहीं है (अर्थात् कुछ सत्ता ही नहीं रखती), **(तन्मे**–वह वस्तु मेरे लिए), **किंचित् अपि न अस्तु**–कुछ भी न हो (अर्थात् मैं उस वस्तु को वस्तु ही न समझूँ)।

हे भगवान् शंकर! आपके ईश्वरीय प्रभाव से मुझे सारे पदार्थ 'भावरूप में' अर्थात् आपकी चिन्मय सत्ता के रूप में ही भासमान होते रहें, इसके प्रतिकूल आपकी स्वरूपसंवित्ति से पृथक् होने की दशा में, कोई भी पदार्थ मेरे लिए कुछ भी न हो।

यन्न किञ्चिदपि तन्न किञ्चिद–
प्यस्तु किञ्चिदपि किञ्चिदेव मे
सर्वथा भवतु तावता भवान्।
सर्वतो भवति लब्धपूजितः।।२६।।

अन्वयः– (प्रभो) यत् न किंचित् अपि (अस्ति) तत् मे किंचित् अपि न अस्तु (यत् च) किंचित् अपि (अस्ति) (तत् मे) सर्वथा किंचित् एव भवतु तावता भवान् सर्वतः (मया) लब्ध पूजितः भवति।

(प्रभो–हे ईश्वर!), **यत्**–(चित्–प्रकाश से भिन्न) जो (कोई वस्तु), **न किंचित् अपि (अस्ति)**–(अप्रकाशमान होने से) कुछ भी नहीं है (अर्थात् कुछ सत्ता नहीं रखती), **तत्**–वह, **मे**–मेरे लिए, **किंचित् अपि**–कुछ भी, **न अस्तु**–न हो (अर्थात् मैं उसे कुछ भी न समझूँ), **(यत् च**–और जो वस्तु), **किंचित् अपि (अस्ति)**–(चिद्रूपता से अभिन्न होने के कारण) कुछ है (अर्थात् कुछ सत्ता रखती है), **(तत् मे**–वह मेरे लिए), **सर्वथा**–सर्वथा (या हर प्रकार से), **किंचित् एव**–कुछ (अर्थात् स्वरूपसत्ता से युक्त) ही, **भवतु**–हो (अर्थात् मैं उसको ऐसा ही समझूँ), **तावता**–इतने से (अर्थात् ऐसा होने पर), **भवान्**–आप (चिद्रूप), **सर्वतः (मया)**–सभी अवस्थाओं में (अर्थात् समाधि तथा व्युत्थान दोनों में) मुझसे, **लब्ध पूजितः भवति**–प्राप्त किये जा सकते हैं और पूजित हो सकते हैं।

(हे पापनाशन्) जो पदार्थ 'कुछ भी न हो'–अर्थात् चित्–प्रकाश के साथ अभिन्न न हो, उसका कहीं पर भी अस्तित्व ही न हो, और मेरे लिए भी वह कुछ भी न हो, इसके प्रतिकूल जो भाव 'कुछ हो'–अर्थात् चिन्मयता के साथ अभिन्न होने के कारण यथार्थ सत्तावन हो, वही मेरे लिए भी 'कुछ हो'–अर्थात् अस्तित्व वाला हो, केवल ऐसी ही परिस्थिति में आप मेरे द्वारा 'सभी दशाओं में' अर्थात् समाधि, व्युथान इत्यादि दशाओं में अच्छी प्रकार अर्चित बन सकते हैं। (अथवा अच्छी प्रकार पूजित हो सकते हैं)।

मुखबिम्बे समस्तस्य विश्वस्य प्रतिबिम्बनम्।
यस्य तस्मै महेशाय नमोऽतु परमात्मने।।

श्री अभिनवगुप्त कृत
भगवद्गीतार्थ संग्रह–एक संक्षिप्त अध्ययन

वी. एन.ज्योतिषी

अगाध संशयाम्बोधि समुत्तरण तारिणीम्
वन्दे विचार्थ पदां चित्रां तां गुरु भारतीम्।

अत्यन्त गहरे संशय रूपी सागर को पार करने वाली नौका के रूप में श्री गुरुदेव की उस (परा) वाणी को मैं नमस्कार करता हूँ जो अर्थों (क्रिया शक्ति) और पदों (ज्ञान शक्ति) से युक्त है और आश्चर्यजनक है।

नीरंध्र मोह तिमिरस्य विनाश दक्षं
यस्येन्दु मण्डलं इव वदनं चकास्ति
तृष्णा हरः सुकृते भाग्यवतां जनानाम्
तं श्री महादेवं गुरुं नमामि।

घने मोह के अन्धकार का नाश करने के लिए सामर्थ्यवान जिसका मुख चन्द्र मण्डल के समान चमकता है। जो अच्छे कर्मों के भाग्यों से भरे हुए भक्तजनों के तृष्णा का नाश करने वाला है उस मोक्ष लक्ष्मी युक्त श्री महादेव को मैं प्रणाम करता हूँ।

पहले हमें सोचना है, विचार करना है कि भगवद्गीता है क्या? भगवद्गीता का प्रयोजन मनुष्य को भौतिक संसार के अज्ञान से उबारना है। अभिनवगुप्त ने पहले ही श्लोक की व्याख्या में कहा है कि कुरु इन्द्रियों को कहते हैं जो यह शरीर सभी इन्द्रियों का क्षेत्र–तीर्थ बना हुआ है तथा जिसमें राग, वैराग्य, क्रोध, क्षमा आदि विरोधी भावनाओं का संघर्ष रहता है – उस में मामका–मिश्र अहंभाव से युक्त भावना तथा पाण्डव–शुद्ध वासना से युक्त सत्त्व गुण भावना ने परस्पर क्या किया है, ऐसा धृतराष्ट्र ने संजय से पूछा। कौरव और पाण्डव जीव की अपनी ही मित्र भावना और शत्रु भावना के सूक्ष्म रूप हैं जो कौरव और पाण्डव के रूप में स्थित हैं।

जब तक मनुष्य को अपनी शत्रु भावना अर्थात कष्टों के विषय में जिज्ञासा नहीं होती, जब तक उसे यह अनुमति नहीं होती कि वह शत्रु भावना अर्थात् कष्ट भोगना नहीं अपितु सारे कष्टों का हल ढूँढना चाहता है तब तक उसे पूर्ण मानव नहीं समझना चाहिए। मनुष्य के सारे कार्यकलाप तब तक असफल माने जाते हैं जब तक कि वह ब्रह्म के विषय में जिज्ञासा न करे। अतः जो लोग यह प्रश्न करना आरम्भ कर देते हैं कि वे क्यों कष्ट उठा रहे हैं, या वे कहां से आए हैं और मृत्यु के बाद कहां जाएंगे, वे ही भगवद्गीता को समझने वाले सुपात्र हैं। ऐसा ही सुपात्र अर्जुन था!

भगवद्गीता से हमें सीख मिलती है कि ईश्वर क्या है, यदि सारा विश्व आत्मदेवता का ही स्फार है, यह काल द्वारा कैसे, तथा किस प्रकार नियन्त्रित किया जाता है भगवद्गीता के विभिन्न अध्यायों में बताया गया है कि भगवान् भौतिक प्रकृति के समस्त कार्यों के ऊपर नियन्त्रण रखते हैं, प्रकृति स्वतन्त्र नहीं है अपितु वह तो परम शिव की अध्यक्षता में कार्य करती है।

गीता जी में प्रकृति दोनों परा या अपरा (ज्ञेय और ज्ञाता) के रूप में नियन्त्रित है। गीता के अनुसार यद्यपि सारे जीव परमेश्वर के अंश हैं, वे प्रकृति ही माने जाते हैं। सातवें अध्याय में यह स्पष्ट किया गया है –

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्।।

हे अर्जुन यह अपरा–जड़ प्रकृति, इस प्रकृति से भिन्न दूसरी मेरी जीव रूप परा अर्थात् चेतन प्रकृति को तो जान लो, जिससे यह सारा जगत धारण किया जाता है।

ईश्वर, प्रकृति, जीव, काल तथा कर्म इन सबकी व्याख्या भगवद्गीता में हुई है। ईश्वर तथा जीव का अन्तर भगवद्गीता में ऐसे हुआ है –

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः।। (१३/२)

हे कुन्ती के पुत्र अर्जुन यह शरीर खेत है, ऐसा कहा जाता है कि इसको जो जानता है उसको क्षेत्रज्ञ अर्थात् (आत्मा) कहा जाता है, इस भान्ति उनके तत्त्व को जानने वाले ज्ञानी जन कहते हैं।

इसका सारांश आचार्य अभिनगुप्त ने इस प्रकार प्रस्तुत किया है:

पुमान्प्रकृतिरित्येष भेदः संमूढचेतसाम्।
परिपूर्णास्तु मन्यन्ते निर्मलात्मयं जगत्।
(संग्रह श्लोक)

यह पुरुष और प्रकृति का भेद मूर्खों में होता है। ज्ञानी जन तो जगत को निर्मल स्वात्म स्वरूप से युक्त मानते हैं अथवा अनुभव करते हैं।

प्रारम्भ में अर्जुन ने निश्चय किया था कि वह कुरुक्षेत्र के युद्ध में नहीं लड़ेगा। अर्जुन ने भगवान् से कहा कि वह अपने ही सगे–सम्बन्धियों को मार कर राज्य का भोग नहीं करना चाहता। अतः यह निर्णय शरीर पर आधारित था, क्योंकि वह अपने आप को शरीर मान रहा था। भगवान ने भगवद्गीता में आसक्ति तथा अनासक्ति को भिन्न–भिन्न उदाहरणों, प्रवचनों तथा व्याख्यानों द्वारा अर्जुन को समझाया, बल्कि सब मानव जाति को भौतिक सुखों में आसक्ति न रखकर पारमर्थिक सुख का अनुभव करने का आदेश दिया है। व्यक्ति को भगवद्धाम अथवा स्वस्वरूप प्राप्ति की ही कामना तथा लालसा करनी चाहिए। ऐसी स्थिति कैसे बन सकती है इसके लिए भगवान कहते हैं:

अन्त काले न मामेव स्मरन्मुक्त्वा कलेवरम्
यः प्रयाति स मदभावं याति नास्त्यत्र संशयः।

"अंतकाल में जो कोई मेरा स्मरण करते हुए शरीर त्याग करता है वह तुरंत मेरे स्वभाव को प्राप्त होता है। इसमें लेशमात्र भी संशय नही है।" इस संसार में जितने भी दुःखों का हमें अनुभव होता है वे शरीर से उत्पन्न होते हैं। किंतु जो स्वस्वरूप प्राप्ति का प्रयत्न करता है वह समावेश अवस्था पाकर परमानन्द को पाता है।

आचार्य अभिनवगुप्त दूसरे अध्याय का सार देते हुए कहते हैं:

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल।
आरोहत्येव विषयाञ्छ्रयंस्तास्तु परित्यजेत।।

इस मन की गति भी विचित्र है। विषयों का त्याग करने से यह विषयों का मन ही मन भोग करता है और दूसरी तरफ विषयों का सेवन करते हुए उनका त्याग कर देता है।

इसी प्रकार भगवान् कृष्ण ने अध्याय १५/५ में आसक्ति दोषों को दूर करने का आदेश दिया है:

निर्मान मोहा जितसंग दोषा
अध्यात्म नित्या विनिवृत्त कामाः।
द्वन्द्वैर्विमुंक्ता सुखदुःख संज्ञै –
गच्छन्त्य मूढाः पदमव्ययं तत्।।

ऐसे बुद्धिमान भाग्यशाली पुरुष उस अविनाशी पद को

प्राप्त कर सकते हैं जिन का मोह दूर हो गया है। जिन्होंने आसक्ति रूपी दोषों को जीत लिया है। जो नित्य परायण हैं, जिन्होंने सभी अभिलाषाओं का त्याग किया है, जो सुख–दुःख नाम के द्वंद्वों से रहित हैं।

संक्षेप में अविनाशी पद वही प्राप्त कर सकता है जो मोह को जीत लेता है। परंतु आजकल के समय में कोई स्वामी बनना चाहता है, कोई महात्मा, कोई प्रभु। हम उपाधियों के पीछे पड़े हैं। जब तक हम इन उपाधियों के मायाजाल से चिपके रहते हैं तब तक हममें शरीर सम्बन्धी मित अहन्ता बनी रहती है। क्योंकि यह उपाधियां शरीर से सम्बन्धित होती हैं। हम शरीर नहीं हैं, इसकी अनुभूति होना ही स्वात्म–स्वरूप की प्राप्ति का साधन है। उपाधियां तथा आसक्तियां हमारी कामवासना, प्रकृति पर प्रभुत्व जताने की प्रवृति पैदा करती है।

आचार्य अभिनवगुप्त द्वारा प्रस्तुत पंद्रहवें अध्याय का संग्रह श्लोक अद्भुत है:–

ह्रत्वा द्वैत महा मोहं कृत्वा ब्रह्ममयीं चितिम्।
लौकिके व्यवहारेऽपि मुनिर्नित्यं समाविशेत।।

भेद के भयंकर अंधेरे को हटाकर अपनी संविति को ब्रह्ममय बनाकर मननशील योगी लौकिक व्यवहार में भी ईश्वर के समावेश से युक्त ही होता है।

मन स्वभावतः चंचल है, इधर–उधर उड़ता रहता है, परंतु श्वास–प्रश्वास द्वारा एक ही बिंदु पर केंद्रित करने का अभ्यास करने से सारी आकांक्षाओं से रहित होने के कारण आनन्द के प्रवाह से भरा रहता है।

अर्जुन सदैव भगवान् कृष्ण का चिन्तन करता था, वह कृष्ण का नित्य संगी था और साथ ही योद्धा भी। भगवान कृष्ण ने उसे युद्ध करना छोड़ जंगल जाकर ध्यान करने की कभी सलाह नहीं दी। जब भगवान् कृष्ण अर्जुन को योग पद्धति बताते हैं तो अर्जुन कहता है कि इस पद्धति का अभ्यास कर सकना उसके लिए असम्भव है।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।
एतस्याहं न पश्यामि चञ्चलात् स्थितिं स्थिराम्।। (६/३३)

अर्जुन ने कहा, हे मधुसूदन! आपने जिस योग पद्धति का संक्षेप में वर्णन किया है, वह मेरे लिए अव्यवहारिक तथा असहय प्रतीत होती है, क्योंकि मेरा मन अस्थिर तथा चंचल है। आगे जाकर अर्जुन और कहते हैं –

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्

हे कृष्ण! मन तो चचल है, क्षुब्ध करने वाला, बलवान तथा अपनी मनमानी करने पर डटा है, उसको संयम में रखने को तो मैं वायु की भांति कठिन मानता हूँ। इसके उत्तर में भगवान अर्जुन को अंत में कहते हैं –

अभ्यास योग युक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्।। (८/८)

हे अर्जुन! जो व्यक्ति पथ पर विचलित हुए बिना अपने मन को निरंतर मेरा स्मरण करने में व्यस्त रखता है और भगवान के रूप में मेरा ध्यान करता है वह मुझे अवश्य प्राप्त करता है।

इसी संदर्भ में आचार्य अभिनवगुप्त कहते हैं –

भगवान्नाम संप्राप्ति मात्रात्सर्वमवाप्यते।
फलिताः शालयः सम्यग्वृष्टि मात्रऽवलोकिते।।

भगवान् का नाम लेने मात्र से ही सभी कार्य वैसे ही स्वतः सिद्ध हो जाते हैं जैसे धान की बालियां मेह बरसते ही परिपक्व हो जाती हैं।

श्री उत्पलदेवाचार्य कृत शिवस्तोत्रावली

कश्मीरी पद्यानुवाद

दीनानाथ गंजू

भक्तिविलासाख्यं प्रथमं स्तोत्रम्

पहले स्तोत्र के आधार पर "दीन" के भाव

न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम्।
एवमेव शिवाभासस्तं नुमो भक्तिशालिनम्।।१।।

ध्यान जप रोस्तुई कांसि भागिवानस
हंग मंग बेतरीक पान्य पान यस।
यकदम पूर पाठ्य् शिव भास फोलमुत
भगत शूभिदार सुई, जय जयकार तस।।१।।

आत्मा मम भवद्भक्तिसुधापानयुवाऽपि सन्।
लोकयात्रारजोरागात्पलितैरिव धूसरः।।२।।

अद छु बुजर स्ये लूक व्यवहारुक
तमी सूत्य् ज़न छुस बुः छत्योमुत।
आत्मस छु स्ये यावुन फ्वलवुन
चानि लोल मस कुइ जाम चोमुत।।२।।

लब्धत्वत्संपदां भक्तिमतां त्वत्पुरवासिनाम्।
सञ्चारो लोकमार्गेऽपि स्तात्तयैव विजृम्भया।।३।।

भक्तिजन चोन रुत खज़ान लभित क्यत
चानिसई शहरस मंज़ रोज़ान
लूक व्यवहार वति पाकवुन ति तस
सुई चिकचाव, पूर फ्वलान।।३।।

साक्षाद्भवन्मये नाथ सर्वस्मिन् भुवनान्तरे।
किं न भक्तिमतां क्षेत्रं मन्त्रः क्वैषां न सिद्ध्यति।।४।।

युस कान्ह भक्ति ज़न, सारिनुई जायन मंज़
आसि करवुन, चोन साक्षात्कार
क्वस जाय छ न तस, बडि बोड तीर्थ
कुस शब्द न मन्त्र, सिद्धी दार।।४।।
"कथा जपः" सूत्र शिव–सूत्रन मंज़
इहय कथ वनान टीका ज़ोरदार।।

जयन्ति भक्तिपीयूषरसासववरोन्मदाः।
अद्वितीया अपि सदा त्वद्द्वितीया अपि प्रभो।।५।।

भक्ती अमृत रस मस्त मुत्वाल
तस ह्यूह बेयि कांह कति शूभिदार
चेई ह्यू स्वरूपवान सु छु आसवुन
सर्वदा बु करहस जय जयकार।।५।।

अनन्तानन्दसिन्धोस्ते नाथ तत्त्वं विदन्ति ते।
तादृशा एव ये सान्द्रभक्त्यानन्दरसाप्लुताः।।६।।

अनन्त आनन्द सनिस समन्दरस
चानिस ज़ोन तिमवुई सार
इमो तिथी भक्ती सर मंज़
आनन्दरस सूत्य फाटनोव पान।।६।।

त्वमेवात्मेश सर्वस्य सर्वश्चात्मनि रागवान्।
इति स्वभावसिद्धां त्वद्भक्तिं जानञ्जयेज्जनः।।७।।

चुई छुक पानय सारिनई हुन्द जुव
जुव पनुन सारिनुई ठोठ आसान।
पन्य पान स्वभाव स्यद्ध चान्य भक्ती
युस ती ज़ानि तस्य जय जयकार।।७।।

नाथ वेद्यक्षये केन न दृश्योस्येककः स्थितः।
वेद्यवेदकसंक्षोभेऽप्यसि भक्तैः सुदर्शनः।।८।।

शब्दार्थ

संसार गलित कुस कान्ह ह्यकि न
ल्वति पाठ्य् चीनित यि स्वरूप चोन।
संसारुचि खुर्य कांग्रि मंज़ ति
भगत करान दर्शुन स्वख म्वख चोन।।८।।

भावार्थ

युग अभ्यासी वृछ़ छनि गालित
दर्शुन करि त क्या बजरा
भक्त्या चोनुइ प्रथ कुनि चीज़ मंज़
बुथ वुछि चोनुइ, वुछ ताजुबा।।८।।

अनन्तानन्दसरसी देवी प्रियतमा यथा।
अवियुक्तास्ति ते तद्वदेका त्वद्भक्तिरस्तु मे।।६।।

परा शक्त भगवती टाठ इथ पाठिन
अंत रोस आनन्द सर छुई सूत्य्
तिथय पाठ्य् ही शिवनाथ टाठि म्यानि
अख चान्य् भक्ती रूज़्यतन म्ये सूत्य।।६।।

सर्व एव भवल्लाभहेतुर्भक्तिमतां विभो।
संविन्मार्गोऽयमाह्लाददुःखमोहैस्त्रिधा स्थितः।।१०।।

शब्दार्थ

ही व्यापक प्रभु सुख–दुःख त मूह किन
त्रेयि वति बनवुन जगत आसान
सुई सोरुई रुत ज्ञानुक मार्ग
भक्त्यन च्ये प्रावनुक साधन बनान।।१०।।

भावार्थ

सुख–दुख त मोह छी रूप ग्वणनुई हुंद्य
आम तोर सारिनुई (लूकन) गंड बनान
शूभवुन त शक्तिवान शैवी भक्त चोन
यिमवुई सूति छु बन्द मुचरान।।१०।।

मद्भक्त्यामृतास्वादाद्बोधस्य स्यात्परापि या।
दशा सा मां प्रति स्वामिन्नासवस्येव शुक्तता।।११।।

भक्ती चान्य छ्यम अमृत भासान
चानी ज़ान्य् हुन्द क्या टोठ जाम
तमि निशि भ्यन, थज्य ज्ञान दशा ति
शराब ह्यू हुतमुत खरवुन दाम।।११।।

भवद्भक्तिमहाविद्या येषामभ्यासमागता।
विद्याविद्योभयस्यापि त एते तत्त्ववेदिनः।।१२।।

अध्यात्म ज्ञान रूप चान्य थज भक्ति
इमौ पूर पाठ्य अभ्यासस अन्य
व्यद्यायि अव्यद्यायि द्वनवन्य सीर सार
तिमुवई योत ज़ोन ही भगवान।।१२।।

आमूलाद्वाग्लता सेयं क्रमविस्फारशालिनी।
त्वद्भक्तिसुधया सिक्ता तद्रसाढ्यफलास्तु मे।।१३।।

मूल प्यठ पावि पावि खसवुन्य फ्वलुवन्य
इह वानी रूप थर वाह शूभान
चानि भक्ती अमृत सग सूत्य
आस्यतन तिथुई आनन्द म्ये दिवान।।१३।।

शिवोभूत्वा यजेतेति भक्तो भूत्वेति कथ्यते।
त्वमेव हि वपुः सारं भक्तैरद्वयशोधितम्।।१४।।

शब्दार्थ

शिवुई बनिथ गछि शिव पूजुन
वनान वीद पुरान सारी
भगत बनिथुइ गछि सु अर्चुन
सार रूप चु प्रकटान ईकता सूत्य।।१४।।

भावार्थ

शिव बनिथ शिव पूजुन शास्त्र वनान
वनुन गोछ पूज्योन भगत बनिथ
क्याज़ि च़ुई छुक पानय सारिकुई सार
ती ज़ोन भगतौ (च्ये सूत्य) कुन्यर लभित।।१४।।

भक्तानां भवदद्वैतसिद्ध्यै का नोपपत्तयः।
तदसिद्ध्यै निकृष्टानां कानि नावरणानि वा।।१५।।

अभीद भाव च्ये सूत्य प्रावन बापत
कुस उपाय न भक्तयन स्यद्धिदा बनान
नामुरादन यिमन दयस कुन बुथ फिरिथ
तिम (उपाय) सारी बेकार ब्वन फाटवान।।१५।।

कदाचित्क्वापि लभ्योऽसि योगेनेतीश वञ्चना।
अन्यथा सर्वकक्ष्यासु भासि भक्तमतां कथम्।।१६।।

ठगिल छि कथ यि लभान छी योगी
गंडित वकतन खास जायिनई मंज़
छुक ना च भासमान भक्तयन पनन्यन
सर्वथा सर्वदा प्रथ जायि मंज़।।१६।।

प्रत्याहाराद्यसंस्पृष्टो विशेषोऽस्ति महानयम्।
योगिभ्यो भक्तिभाजां यद्व्युत्थानेऽपि समाहिताः।।१७।।

योगियन मुकाबल भक्तिमान पुरषस
बड बोड बजिराह यि आसान
प्रत्याहार ध्यान वराय ति सु
व्युथानस मंज़ ति पूर ह्रास आसान।।१७क।।

वासना चट्यतन धारना दियितन
यूगा सेध्यतन तु भक्तिस क्या
सु छु व्यवहार सातस मंज़ ति
चेई सूत्य मीलित ही शिवनाथ।।१७ख।

न योगो न तपो नार्चाक्रमः कोऽपि प्रणीयते।
अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते।।१८।।

शब्दार्थ

मायायि थदिस यथ शिव मार्गस मंज़
यूग तय ज़फ तफ न बकार नाथ
अख गन्य भक्ती यति कर नावान
चेई सूत्य ईकभाव ही शिवनाथ।।१८।।

भावार्थ

यूग तय जफ तफ पूजा छि माया
चानि वति अथ सूत्य म्युल छु दूर
भक्ती यचन यति मदतस इय
चेई सूत्य मीलिथ ही शिवनाथ।।१८।।

सर्वतो विलसद्भक्तितेजोध्वस्तावृतेर्मम।
प्रत्यक्षसर्वभावस्य चिन्तानामापि नश्यतु।।१९।।

चवापार्य जोतवुन्य भक्ती जलजल
मल त्र्ये छय्लतन त्राव्यतन म्ये गाश
येमि गाश सारिनुई भवनन मंज़ बु
सतरूप चोन वुछि पूर प्रकाश
अद गलि गम म्ये, पज्य् पाठ्य् गछ़ बु
चेइ सूत्य मीलिथ ही शिवनाथ।।१९।।

शिव इत्येकाशब्दस्य जिह्वाग्रे तिष्ठतः सदा।
समस्तविषयास्वादो भक्तेष्वेवास्ति कोऽप्यहो।।२०।।

कोता बजिरा शिव नावस छु
ज़ेवि पेतिस प्यठ यस सु सदा
सारिनुई भूगन हुन्द आनन्द तस भगतस
चेई सूत्य मीलिथ ही शिवनाथ।।२०।।

शान्तकल्लोलशीताच्छस्वादुभक्तिसुधाम्बुधौ।
अलौकिकरसास्वादे सुस्थैः को नाम गण्यते।।२१।।

बेअन्त अमृत सर चान्य भक्ती
वासना लहरि रुस शान्त शीतल
न्यर्मल स्वादिष्ट दिवान पूर आनन्द
अलौक्यक रसौ सूत्य परिपूर्ण
युस भगत तथ्य् फोट या छोंडुनुई योत
तस ह्यू शोभवुन छुन बेयि कान्ह
सोरुइ केञ्छा तम्य् वुछ चुई योत
चेई सूत्य मीलिथ ही शिवनाथ।।२१।।

मादृशैः किं न चर्व्येत भवद्भक्तिमहौषधिः।
तादृशी भगवन्यस्या मोक्षाख्योऽनन्तरो रसः।।२२।।

म्ये ह्यू भक्ता क्याज़ि चेयि न यि
चानि भक्ती हुन्द उत्तम औषध
मूक्षि रूप ब्याख रस अथ्य छु सूत्य सूत्य
चेई सूत्य मीलिथ ही शिवनाथ।।२२।।

ता एव परमर्थ्यन्ते सम्पदः सद्भिरीश याः।
त्वद्भक्तिरससम्भोगविस्रम्भपरिपोषिकाः।।२३।।

शब्दार्थ

ही ईश सत्पुरष मंगवन्य छी च्ये
सम्पदायि यिम भक्ति रस मज़दार
परमानन्द भूग प्रथ रंग बडरान
चेई सूत्य मीलिथ ही शिवनाथ।।२३।।

भावार्थ

धन दौलत या अष्ट स्यद्ध आस्यतन
दयि टाठ्य् त्रावान सोरुई दूर
तिम छी काञ्छान भक्ती हंद्य गंज
चेई सूत्य मीलिथ ही शिवनाथ।।२३।।

भवद्भक्तिसुधासारस्तैः किमप्युपलक्षितः।
ये न रागादिपङ्केऽस्मिँल्लिप्यन्ते पतिता अपि।।२४।।

शब्दार्थ

छ्न रोस कुस्ताम भक्ती अमृत
तिमवुई वार पाठ्य चोमुत यिम
राग द्वीष फट्यमुत्य ति छी निर्मल
चेइ सूत्य मीलिथ ही शिवनाथ।।२४।।

भावार्थ

भक्ती अमृतच्य् ईकधार वर्षा
नन्य त अलौक्यक तिमई छि वुछान
जगतकि रागद्वीष रबि फटित ति इम
तमि सूत्य न बिलकुल भरन यिवान
तिम छि आसान लोल चानि भरित
चेइ सूत्य मीलिथ ही शिवनाथ।।२४।।

अणिमादिषु मोक्षान्तेष्वङ्गेष्वेव फलाभिधा।
भवद्भक्तेर्विपक्वाया लताया इव केषुचित्।।२५।।

अणिमा प्यठ मूक्षस ताम स्यदियि
भक्ती कुलि की फल आसान
अमिच्यौ लंजिवुई मंज तिम नेरान
चेई सूत्य मीलिथ ही शिवनाथ।।२५।।

चित्रं निसर्गतो नाथ दुःखबीजमिदं मनः
त्वद्भक्तिरससिक्तं निःश्रेयसमहाफलम्।।२६।।

आश्चर्य कोताह दुखः मूल मन ति
भक्ति रस सग प्यथ सुख छु दिवान
तमि सग सूत्य म्ये मूक्षि फल मेलान
चेइ सूत्य मीलिथ ही शिवनाथ।।२६।।

उपसंहार

उत्पीलदीवस प्यमह परन बु
लोल मोत तस ह्यु छा बेयि कान्ह
पूर्ण भक्ती पज्य् पाठ्य तस आस
चेई सूत्य मीलिथ ही शिवनाथ।।१।।

भक्ती विलास नव तुता तम्य कर
श्री क्षेमराज़न करुस टीका
श्री गुरुदीवन सार तमिकुई होव
चेइ सत्य् मीलिथ ही शिवनाथ।।२।।

ISHWAR ASHRAM TRUST

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Jammu: 2-Mohinder Nagar, Canal Road, Jammu-180 002
Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calender of Events 2008-2009

2008

Sunday	April 6	*(Chaitra shuklapaksha pratipada): Navreh (Kashmiri Pandit New Year's day)*
Tuesday	April 8	*(Chaitra shuklapaksha tritiya): Zanga Trai*
Friday	May 2	*Janma Jayanti of Ishwarswaroop Swami Lakshmanjoo*
Friday	May 9	*Swamiji's 'Varsh' celebrations (Swamini's birthday according to solar calendar)*
Wednesday	June 11	*(Jyeshtha shuklapaksha ashtami): Jyeshtha Ashtami*
Friday	July 18	*(Ashadha Purnima): Shri Guru Purnima*
Saturday	Aug. 16	*(Shravana Purnima) Raksha Bandhan; Flag hoisting at Ashram centres*
Saturday	Aug. 23	*(Bhadrapada krishnapaksha saptami/ashtami) Shrikrishna Janmashtami*
Tuesday	Sep. 16	*(Ashvin krishnapaksha pratipada/dvitiya): Pitripaksha jag (yajna) Swami Mehtabkak ji*
Thursday	Sep. 18	*(Ashvin Krishnapaksha tritiya/chaturthi): Swami Lakshmanjoo's Mahasamadhi Day; Varshika Yajña*
Saturday	Sept. 27	*(Ashvin krishnapaksha trayodashi/chaturdashi): Pitripaksha jag (yajna): Swami Ramji*
Sunday	Nov. 2	*(Kartika shuklapaksha chaturdashi): Swami Mehtabkakji's Janma Jayanti (birthday)*
Wednesday	Dec. 24	*(Pausha krishnapaksha dvadashi): Swami Ramji's Janma Jayanti (birthday)*

ISHWAR ASHRAM TRUST

Calender of Events 2008-2009

2009

Saturday	Jan. 24	*(Magha Krishna trayodashi/chaturdashi): Varshik Jag (yajna) Swami Ramji*
Sunday	Feb. 22	*(Phalguna krishnapaksha trayodashi): Mahashivaratri*
Thursday	Feb. 26	*(Phalguna shuklapaksha dvitiya): Varshik jag (yajna) Swami Mehtabkak ji*

Vegetarian Quotes

If man wants freedom why keep birds and animals in cages? Truly man is the king of beasts, for his brutality exceeds them. We live by the death of others. We are burial places! I have from an early age abjured the use of meat, and the time will come when men such as I look upon the murder of animals as they now look upon the murder of men.

—Leonardo da Vinci

We stopped eating meat many years ago. During the course of a Sunday lunch we happened to look out of the kitchen window at our young lambs playing happily in the fields. Glancing down at our plates, we suddenly realized that we were eating the leg of an animal who had until recently been playing in a field herself. We looked at each other and said, "Wait a minute, we love these sheep—they're such gentle creatures. So why are we eating them?" It was the last time we ever did.

— Linda and Paul McCartney (musicians)

"Those who, by their purchases, require animals to be killed have no right to be shielded from the slaughterhouse or any other aspect of the production of the meat they buy. If it is distasteful for humans to think about, what can it be like for the animals to experience it?"

—Peter Singer

"The animals you eat are not those who devour others; you do not eat the carnivorous beasts, you take them as your pattern. You only hunger after sweet and gentle creatures who harm no one, which follow you, serve you, and are devoured by you as the reward of their service".

—John Jacques Rousseau

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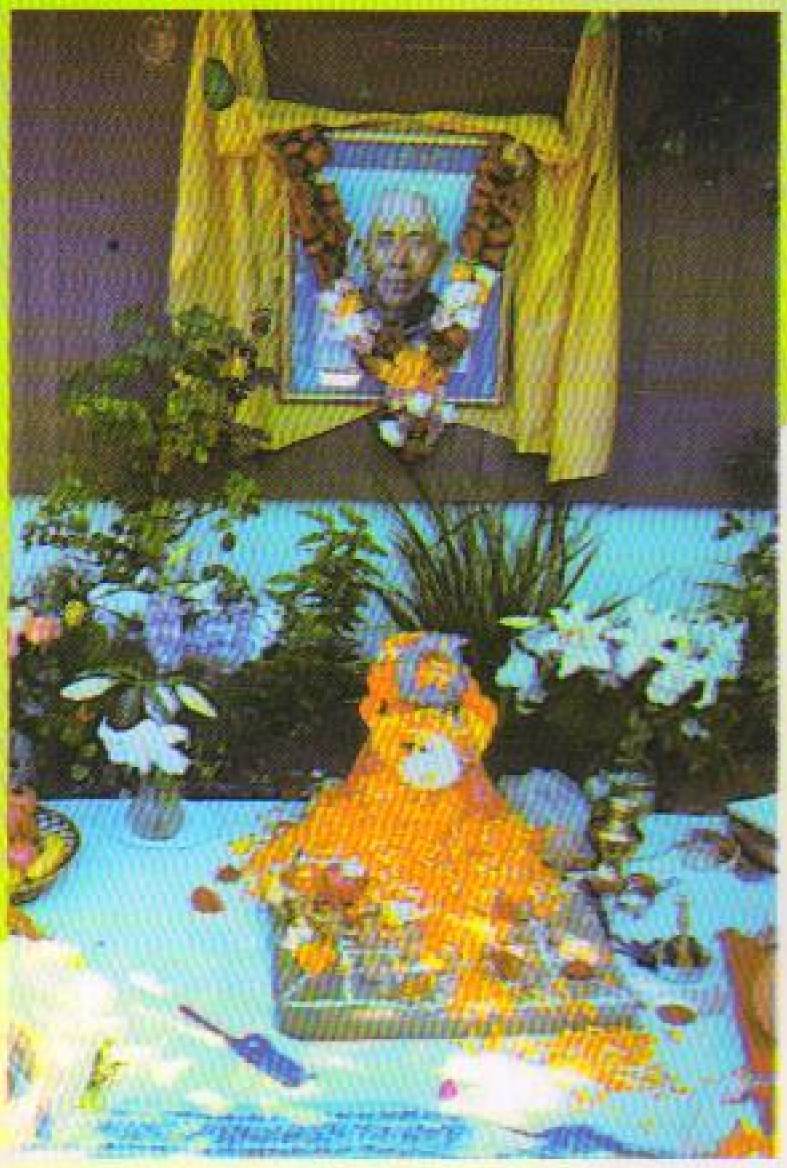
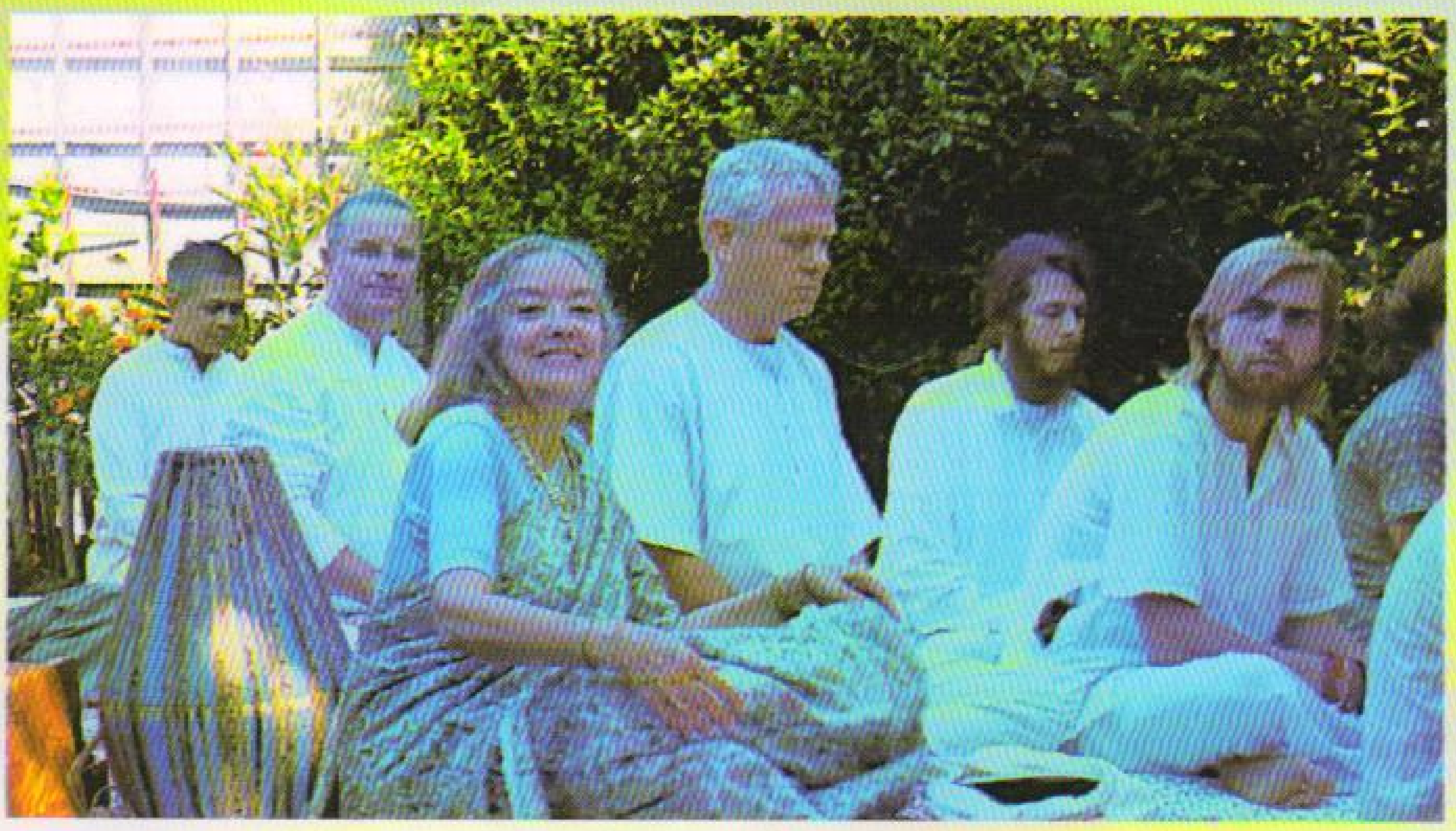

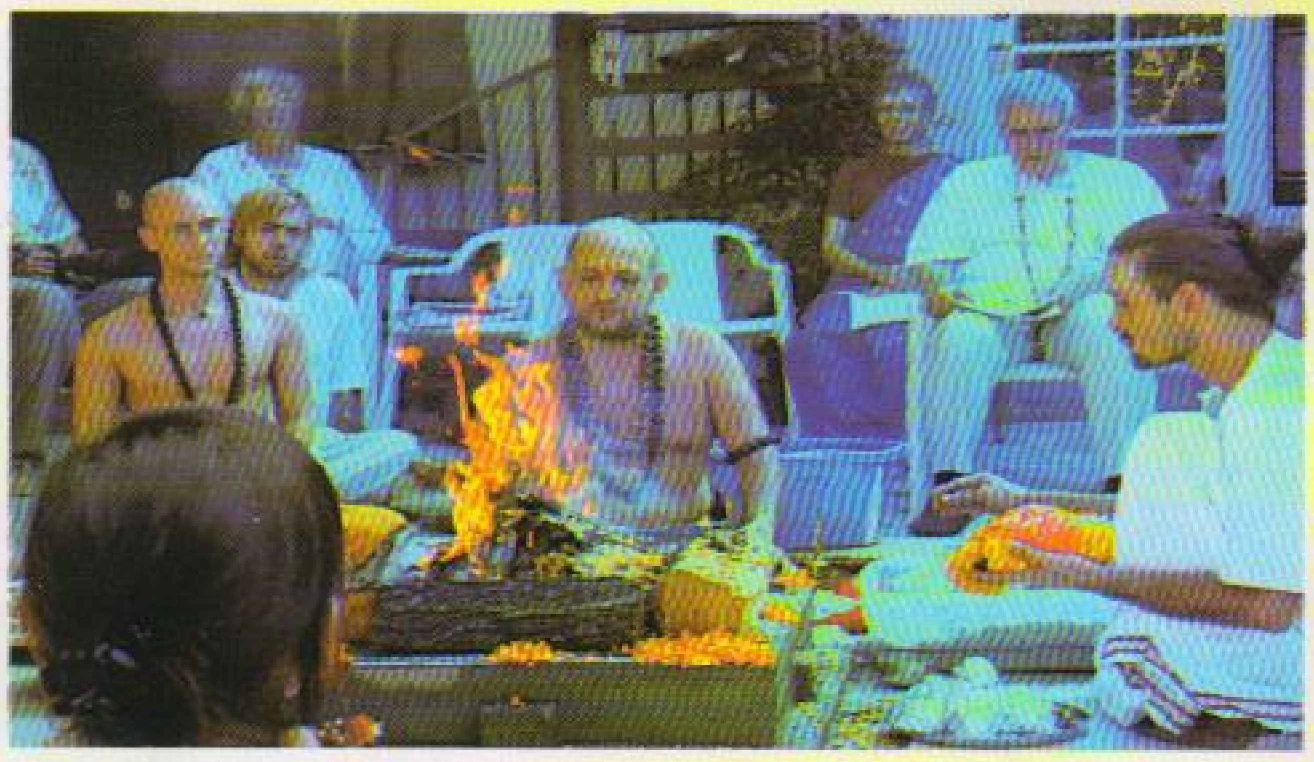
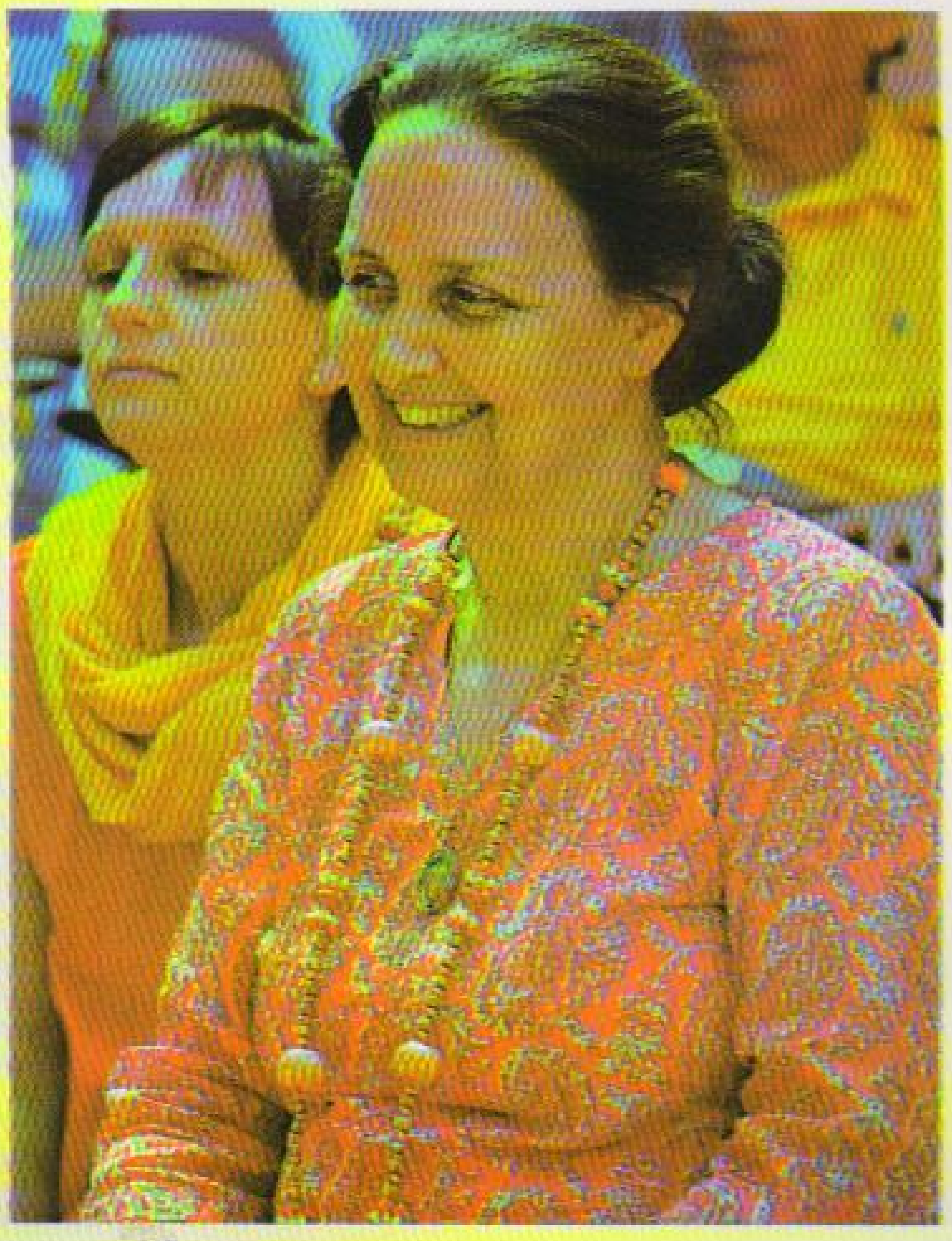
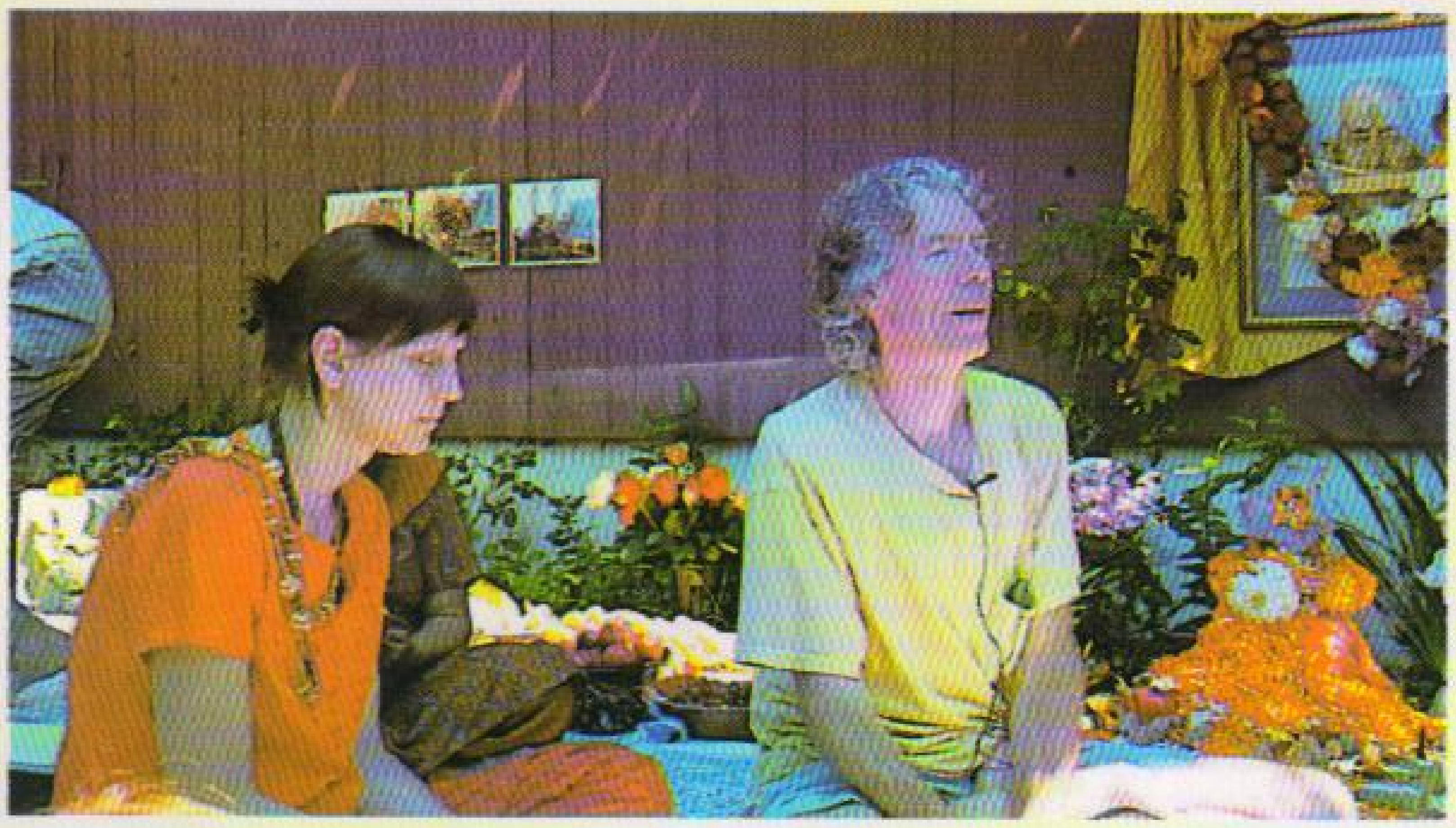

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